

The Living Church



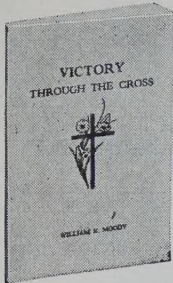
ST. MARK'S CATHEDRAL, SALT LAKE CITY, UTAH,
Last Sunday this Cathedral was partially destroyed by fire (see page 429)
Presiding Bishop center, Bishop Moulton on his left, and Chauncey P. Overfield on right.

✠ ✠ ✠ FOR HOLY WEEK ✠ ✠ ✠

VICTORY THROUGH THE CROSS

By the Rev. William R. Moody

80 cts.



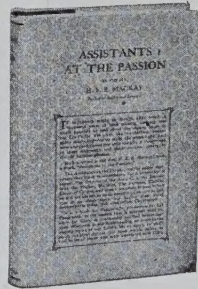
"In the Foreword the Bishop (Bishop Rhineland) points out that the author has brought the Death of the Cross into the closest possible connection with the life the Saviour lived. This one great truth going through the whole of the book makes it the finest kind of reading for the understanding of the mystery of Calvary. It would make good meditation material for the Three Hours for those not able to get to a preaching of the Passion, or would be valuable reading for any time during the Lenten season."—*Holy Cross Magazine*.

ASSISTANTS AT THE PASSION

By the Rev. H. F. B. Mackay

\$1.50

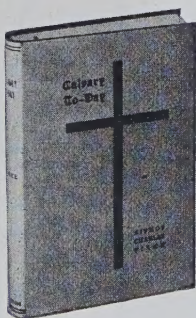
"Minor characters in contact with Christ in that week preceding the crucifixion are dealt with in turn; first, from the viewpoint of their 'human appeal,' and, secondly, from that of their symbolical significance to man. The owner of the Ass's Colt, the Servant with the Pitcher, the Portress, Claudia, Simon of Cyrene, are a few of the assistants to whom a chapter each is devoted."—*The Boston Transcript*.



CALVARY TO-DAY

By the Rt. Rev. Charles Fiske, D.D.

\$1.00



"It is easy to recommend this book, both for its rich suggestiveness and for its definite and practical application. 'Calvary' is too often a 'far off, divine event.' This book shows the Cross standing in our community, our street, our home, our Church, our life. It is only far off in the sense that it is a goal far ahead, pulling us on and up to its standard.

"It is divine, but a divinity that finds its expression in humanity. It is a good book for clergy, as well as laymen."—*The Witness*.

Postage Additional

The Three Hour Service

5 cts. each; \$5.00 per hundred

This is a booklet for distribution to those attending the Three Hours' Devotion of Good Friday. Contains for each of the Meditations an appropriate hymn from the Hymnal printed in full, meditation, versicles and responses, and appropriate prayers. The use of this booklet permits all to take part in the service.

At the beginning of the booklet are printed the reproaches for use when desired.

32 pages, size 4 x 6 inches, good print.

The Way of Calvary

Compiled by the Rev.
Charles C. W. Carver, S.T.M.

5 cts. each; \$5.00 per hundred

This 32-page booklet, page size 6¼ x 4¾ inches, printed in large clear type, is published for general use for the Stations of the Cross. It contains the fourteen Stations of the Cross, with clear indication of the traditional Stations, which are to be omitted if it is desired.

Dramatic Vesper Service For Good Friday

By Ethel Bain

20 cts.

This dramatic Vesper Service for Good Friday is a most effective, brief play, preferably for adults. Seven characters; chancel production; no scenery. Mary, the Mother of Jesus, is seen with John, Peter, Nicodemus, and Mary Magdalene, returning from the garden of Joseph of Arimathea. They meet the mother of the repentant thief, whom Mary comforts as the two women, both weary with travel and grief, sit on a bench to rest.

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



APRIL

7. Fifth (Passion) Sunday in Lent.
14. Sixth (Palm) Sunday in Lent.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Easter Monday.
23. Easter Tuesday.
28. First Sunday after Easter.
29. St. Mark* (Monday.)
30. (Tuesday.)

* Transferred from April 25th.

KALENDAR OF COMING EVENTS

APRIL

22. Church Periodical Club meeting.
26. Woman's Auxiliary national executive board meeting.
- 28-30. Convention of Montana.
30. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

HOLY WEEK

April 15th. Christ Church, Rochester, N. Y. through 20th.

PREJUDICE, it must be remembered, like atrocity-story propaganda during the war, is made for home consumption. It tickles one's pride and stimulates belief in the superiority of one's "own people." We must never forget that prejudice is the outcome of "we-group" versus "other-group" relationships.

—Kimball Young.

Clerical Changes

APPOINTMENTS ACCEPTED

BAPTISTA, REV. ORLANDO, formerly rector of the Church of the Mediator, Santa Maria, Brazil; is headmaster of the Southern Cross School, with address at Caixa 174, Porto Alegre, R. G. do Sul, Brazil.

BLEIL, REV. BERTRAM F., formerly in charge of St. David's Church, Pittsburg, Calif.; is in charge of Grace Church, Martinez, Calif. Address, 1216 Escobar St.

BUCHANAN, REV. ARCHIE, formerly in charge of St. Andrew's Church, Burns, Oreg.; is rector of St. Stephen's Church, Baker, Oreg. (E.O.).

CARNS, REV. WILLIAM B., formerly curate of St. Luke's Church, Charleston, W. Va.; to be rector of the Memorial Church of the Good Shepherd, Parkersburg, W. Va., effective May 1st. Address, 901 Charles St.

CHADWICK, REV. CLIFFORD, formerly rector of St. Columba's Berkeley Memorial Church, Middletown, R. I.; is rector of Trinity Parish, Hamilton, Ohio (S.O.).

DAUP, REV. W. W., formerly of Houston, Texas; is rector of St. John's Church, Decatur, Ill. (Sp.). Address, 1537 W. Main St.

ELLIOTT, REV. JOSIAH E., formerly in charge of St. James' Church, Charleston, W. Va.; to be rector of St. Luke's Church, Washington, D. C., effective about the middle of April. Address, 1754 S St., N. W.

KRISCHKE, REV. EGDMONT M., formerly assistant at the Church of the Redeemer, Pelotas, Brazil; is rector of the Church of the Mediator, Santa Maria, R. G. do Sul, Brazil.

MACDONELL, REV. STANLEY A., formerly rector of St. John's Church, Decatur, Ill. (Sp.); is rector of St. Paul's Church, Fort Fairfield, Maine.

OLMOS, REV. MARIO R., is assistant at Crucified Church, Bagé, R. G. do Sul, Brazil.

ROCKWELL, HARRISON, who in 1933 withdrew from the ministry of the Church, and in December, 1934, was received by the Bishop of New York, pending restoration to the ministry accord-

ing to canonical requirement; has been appointed a lay missionary of the diocese of New York and chaplain to Bishop Manning. Address: Hotel Shelton, New York City.

SMYTH, REV. JOSEPH H., formerly field physician, U. S. Indian Service, Laguna, N. Mex.; is physician at U. S. Indian Service Hospital, Chin Lee, Ariz.

TEMPORARY APPOINTMENT

TODD, REV. HENRY BALDWIN, II, is assisting until after Easter at St. Paul's Church, Englewood, N. J. Address until then will be in care of the rectory.

NEW CORRESPONDENTS

EASTERN OREGON—The Rev. J. THOMAS LEWIS, Hixon House, Bend, Oreg., succeeding the Rev. G. F. Pratt.

NORTH TEXAS—The Rev. WILLIAM H. MARTIN, Stamford, Tex., succeeding the Rev. F. A. Foster.

NEW ADDRESSES

MUELLER, REV. ANTON A., Ph.D., formerly 1122 W. Hays Ave.; 916 S. 15th St., Milwaukee, Wis.

NATTRESS, REV. GEORGE, formerly 33 Summer St., Salem, Mass.; 31 Clifton St., Worcester, Mass.

PUGH, REV. WALTER C., formerly 4417 Sansom St., Philadelphia, Pa.; P. O. Box 95, Yardley, Pa.

WEEKS, REV. DUNCAN, formerly 203 N. 7th St.; 441 Putnam Ave., Zanesville, Ohio.

RESIGNATION

ATKINSON, REV. GEORGE W., D.D., as rector of St. James' Church, Washington, D. C.; due to ill health. Dr. Atkinson was elected rector emeritus of St. James' Church, and will continue to reside in Washington.

The American Church Monthly

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor

The Rev. Charles Carroll Edmunds, D.D., Associate Editor

April, 1935 Vol. XXXVII, No. 4

Editorial Comment

Passiontide and Easter—Another Little Book—Where Were the Christians?—Catholicism and the Common Faith of Christians—High Churchmanship in Germany—Why Is a Church?—Exit "Bezboznik"—Letters to the Editor.

The Significance of the Individual, Part I. William H. Dunphy

Our God Is Marching On! Edmund L. Souder
 Wipo and the Sequence. William P. Sears, Jr.
 A New-Englander Is Transplanted. Carl M. Truesdale

The Vision of God and the Parish Worship. Gordon B. Wadhams

Some Early Christian Theologians. III, The Religious Quest of St. Augustine. W. Norman Pittenger

The Vision of Mary Maclean. "A Sister"

Book Reviews

Books Received

\$3.00 a Year

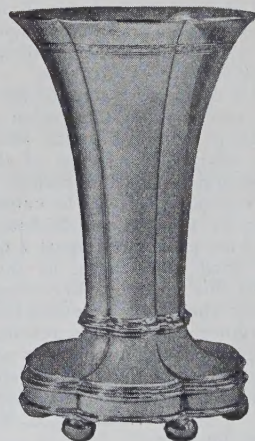
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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Dioceses in Kentucky

TO THE EDITOR: Will you be kind enough to make the correction indicated in the accompanying letter? I feel quite sure that the error is mine, and I have written Mr. Renneberg apologizing for the same. We have thirty-two parishes and organized missions in my diocese, plus twelve unorganized missions; but I imagine it is not necessary to list the last!

(Rt. Rev.) H. P. ALMON ABBOTT,
Lexington, Ky. Bishop of Lexington.

ENCLOSURE

"My dear Bishop Abbott:

"Bishop Woodcock has just called my attention to your article, *The Two Kentucky Dioceses* (L. C., March 23d).

"He asks that I call your attention to a slight inaccuracy in the figures of the parishes and missions in the two dioceses. Apparently there has been a typographical error made. Reference to the *Journals of Lexington and of Kentucky*, as well as the statistics in the *Living Church Annual*, shows that the diocese of Kentucky has 35 parishes and missions and the diocese of Lexington has 32. In the article in question the figures were in reverse. The Bishop asks that you call the attention of the publishers to this error, in order that the record before the general Church be kept true.

"With every good wish, I am,

"Faithfully yours,

"(Rev.) W. F. RENNEBERG,
"Secretary, Diocese of Kentucky."

Electing a Bishop of Idaho

TO THE EDITOR: It seems that the House of Bishops will have to elect a Bishop of Idaho, when they meet next November, to fill the vacancy that will be caused by the resignation of the present Bishop of Idaho, who has been elected Bishop Coadjutor of the diocese of Georgia.

Idaho was formerly a part of the "Oregon Country," and it is in the eighth province, and it seems to me and to many others that a clergyman who is a resident of the eighth province should be elected Bishop of Idaho to fill the vacancy that will be caused by the resignation of the present Bishop. It does not seem to me proper to import a clergyman from the North, the South, or the Middle West to fill this vacancy. The clergyman to be appointed should be a person born in the eighth province or who has resided in that province long enough to become acquainted with the people and the country within that province, and I hope that the bishops will so decide.

WILLIAM M. RAMSEY.

McMinnville, Ore.

Cambridge Supports Detroit

TO THE EDITOR: "The editorial office of *THE LIVING CHURCH* has received protests and disturbed inquiries," you write in your editorial column of the March 30th issue with reference to the proposed Detroit Communion Service for Maundy Thursday, thereby proving that the "inappropriateness of this service is so obvious as scarcely to require comment."

People are always more ready and willing to complain and censure than to commend

and applaud. Yet there are innumerable persons in the Protestant Episcopal Church who are anxious to share our rich Anglican heritage with our fellow Protestants as soon and in as many ways as possible. To us, such an exchange of services as is planned in Detroit is a commendable step toward an exceedingly Christian goal—Church Unity.

It is not necessary to review all the arguments for and against such a service. They are thoroughly aired in the columns of your press every time somebody in our Church jumps a liturgical or canonical trace. And although to us the "appropriateness of such a service is so obvious as scarcely to require comment," yet let our names be recorded in your editorial office as heartily in accord with the spirit of this proposed service.

We can never admit with you "that the very announcement of the service is doing incalculable harm in unsettling the faith of sincere Episcopalian, as a higher aspiration sibly, it might unsettle the faith of devout Churchmen, sincere Episcopalian. But who will place being a devout Churchman, a sincere Episcopalian, as a higher aspiration than being a sincere Christian?"

(Rev.) FREDERICK G. HICKS,
CHARLES R. GREENLEAF,
HAROLD BEND SEDGWICK,
WILLIAM HOWARD MELISH,
JOHN F. KALB,
GLION BENSON,
CLIFFORD L. SAMUELSON,
JOHN H. PHILBRICK,

The Episcopal Theological School,
Cambridge, Mass.

The Economic Security Act

TO THE EDITOR: I have watched for some time for something definite about the impending Economy Security Act. With others, I have received the official notice from the Church Pension Fund that the passage of the bill "may make it impossible for the Church Pension Fund to continue in successful operation." A suggested amendment is offered as a remedy for the proposed legislation. In *THE LIVING CHURCH* (March 23d) the diocese of Southwestern Virginia urges "that the Episcopal Church be exempted, as an employee from the provisions" of this proposed act. Both efforts mean in the end the same thing, but is either a proper and legal approach to so serious a situation? As an old priest, I have heard many times in my life that our common civilization in this western world was established and formulated upon the definite basis of the separation of Church and state. If that be a true memory, then don't let us muff the serious situation by claiming exemptions or amendments; let us stand on our rights as an uncontrolled Church, within our proper sphere, and if necessary, carry the case to the Supreme Court. Of course, the more fellowship with other Church funds the better and stronger will the plea be.

The issue is overwhelmingly important as it imperils the control of Church property, also, as is shown in the condition of the Church of Mexico. But don't beg off. Tell the state to keep off.

This act will, of course, pass both Houses with a large majority, because each affirmative Representative or Senator will use it as

one of the best avenues for his future return to Washington.

Some, as expressed, think it selfish to oppose so benevolent a measure; to me that criticism is futile and silly. At least I am not selfish. It is "none of my funeral" if enacted, the bill will go into effect on January 1, 1942. That year is the ninetieth of my "banishment from Paradise," and if this kind of Congressional legislature is just beginning, I would prefer to be under the sod before the above date, and may be accommodated by our gracious Father.

At the present time the Church needs to put forward a courageous opposition, even in spite of confused noise, and to stand on its own lights, asking no favors of anybody or anything.

(Rev.) F. H. T. HORSFIELD.

Lexington, Ky.

"Faiths Men Live By"

TO THE EDITOR: You noticed my *Faiths Men Live By* through a review by Dr. H. H. Gowen (L. C., January 19th). Since three-fourths of the review was devoted to adverse criticism by the questionable method of quotation without comment, thus implying error, may I reply in contradiction to most of what he says? The twelve living religions are treated separately merely for convenience of understanding and are integrated often as aspects of Religion. Not Primitivism but the Primitives are treated as a group. The context itself corrects any possible damage through the reference to Augustine of "Italy" and "Bishop" Arius (capital B is the error, perhaps). Josiah did die in an Assyrio-Babylonian episode. The Act of Supremacy of 1534 did institute the independent English Church. The Eastern Church does hold the doctrine of transubstantiation (Gregory of Nyssa and John of Damascus refer to the "made over" (*metapoieisthai*) and "transelemented" (*metastoeicheioun*) bread and wine—*transubstantiation*, in effect). The Council of Westminster does belong to the common heritage of Christendom. Dr. Gowen quotes "Christ" where the book has Jesus, and italicizes certain words not so used by the book, thus distorting the meanings. There are many typographical errors in the volume and several errors of fact, but Dr. Gowen does not seem to have found these latter. His review is based almost entirely on only one of the book's seventeen chapters. This is scarcely just. Nor is it fair for one to review so comprehensive a volume merely from the point of view of one's own theology and comprehension of Church history.

New Haven, Conn. JOHN CLARK ARCHER.

Correction

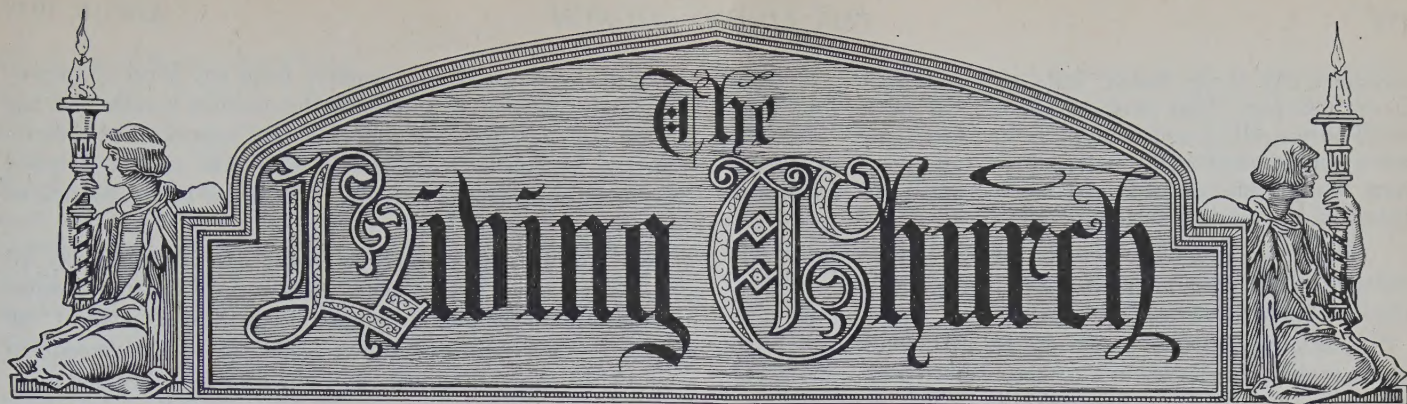
TO THE EDITOR: I note (L. C., March 16th) that "Roman Catholics, Jewish leaders, and Protestant clergymen are combining in Washington in the interest of religion. . . ." At least one of your readers is somewhat puzzled by the report that two persons are named, Bishop Freeman and Canon Stokes, who certainly are not either Jews or Roman Catholics. Seems strange for a "leader" to take the back seat and leave someone else to speak for somewhat more than 1,000,000 American Catholics.

(Rev.) GEORGE B. NORTON.

Carthage, Mo.

Correct. The error was ours, and the rebuke is deserved.—THE EDITOR.

THE SOWING OF EVIL SEED is an irreparable evil; none can tell where the wind will carry it, and unexpected crops are found far and wide.
—George Moore.



VOL. XCII

MILWAUKEE, WISCONSIN, APRIL 6, 1935

No. 14

EDITORIALS & COMMENTS

Slavery Today

LAST YEAR throughout the English-speaking world there was celebrated the centennial of the abolition of slavery in the British Empire. Preachers, orators, and journalists paid public honor to the names of Thomas Clarkson, William Wilberforce, and Thomas Fowell Buxton, and extolled the Act of Parliament by which some 800,000 human beings were liberated.

But England was not the first European power to abolish the slave trade. As long ago as May 16, 1792, the King of Denmark issued a royal order that the traffic should cease in all Danish possessions with the close of the year 1802. In the United States the opposition to slavery had already reached the point of legislation by 1794 when Congress passed a law forbidding any participation by American subjects in the slave trade to foreign countries. In 1807 an act was passed prohibiting the importation of slaves from Africa into the United States and this law was supposed to come into force on January 1, 1808, though for many years it was "more honored in the breach than in the observance." Portugal forbade the export of slaves from any Portuguese possession in 1836 and Spain agreed to abolish the trade in 1820. The Dutch trade was abolished in 1814 and the Swedish in 1813. In the Treaty of Ghent, concluding the War of 1812, the United States and England mutually agreed to unite in fighting the traffic, and by 1842, when this country signed a similar treaty with France, the slave trade under the flags of Western nations and with their official approval was brought to a close. In 1861 Czar Alexander II liberated the Russian serfs, and the following year in the midst of the bloody Civil War in this country Abraham Lincoln issued his Emancipation Proclamation, sounding the death knell for slavery in this country. By this proclamation some four million slaves were freed.

Most Americans are inclined to believe that with the conclusion of our own Civil War slavery as an institution virtually ceased to exist anywhere in the world. Yet it is a fact that an estimated five million persons—more than the combined numbers emancipated by Great Britain and the United States—are held as slaves today. These figures are contained in a report of the League of Nations which, at the instance of Dr. Nansen of

Polar fame, has required of its members that an annual report on slavery be presented.

Of the nations in which slavery exists today, China and Abyssinia, both members of the League of Nations, are the chief offenders. In each of these there are believed to be some two million persons in captivity, most of those in China being women and children. Hongkong and Ceylon are reported to be particular centers for an oppressive though disguised traffic in slave children. Liberia probably ranks third in the number of slaves, but in view of revelations made in the recent investigation by the League of Nations, first prize should probably be given to this republic established by former American slaves for cruelty of chain and lash.

A WRITER in *Current History* for April, Ignatius Phayre, gives some startling statistics and vivid pictures of the modern slave trade. He writes:

"Slaves are today sold in fifteen different countries—several of them members of the League of Nations! This may shock those who imagined the 'villainous traffic,' as Pitt called it, was now a historic memory. Yet the demand for helot labor—domestic, agrarian or industrial—is in many lands as brisk today as it has been at any time in the past, for there is still money to be made in the traffic.

"The Republic of Liberia is an original member of the League. Yet all the world knows how an international commission convicted its government of rounding up 'black ivory' by its frontier force and selling serfs in Fernando Po and to the Portuguese cocoa plantations of Sao Thomé and Principe. This became a State routine, a source of revenue entailing merciless raids on the heathen and Moslem clans, with killing and burning, looting, torture, flogging, and long treks with the human prey thus seized on the pretext of unpaid 'taxes.'

"In the Empire of Abyssinia, another member of the League, slavery and serfdom are deeply rooted. This country, with an area of 350,000 square miles, has at least 2,000,000 slaves. Its ruler is a 'modern' and enlightened man—the 'King of Kings of Ethiopia, the Conquering Lion of Judah and the Elect of God.' For all that, Haile Selassie's domaine is full of feudal lords and chieftains whose raids exceed those in General

Gordon's day in the Sudan. Rifle and spear men a thousand strong take part. They swoop on a village in the dark, blowing shrill horns, yelling and shooting to induce a panic. Then huts are set ablaze, and in the stampede old folks are slain. Young men, women, and children are rounded up to be chained and yoked in caravans for the long trail."

Mr. Phayre goes on to describe the heartless way in which, today as in the times pictured so sharply in *Anthony Adverse*, the slave traffic is carried on in Africa.

American Christians ought to be particularly interested in the problem of slavery in these two countries of Liberia and Abyssinia. As regards the latter country, which serves as a center both of slave raids on neighboring territories (some of them under the British flag) and for export of slaves to the Mohammedan countries of the Near East, it is a particularly distressing fact that the slave trade is regarded as a definite part of a Christianity based on the law of the Pentateuch. It ought to be a matter of grave concern that the inter-religious coöperation of which we hear so much these days has found one of its most practical manifestations in the human traffic between Coptic Christian Abyssinia and the Mohammedan lands across the Red Sea.

In Liberia members of our own Church ought to have a triple interest. This African republic was established in the first instance by Negroes from the United States who had themselves been slaves and who endeavored to begin a new life on the west coast of Africa under the tutelage of our own government. Secondly, the American Episcopal Church has maintained a mission in Liberia since the middle of the nineteenth century, the first Bishop, the Rt. Rev. Dr. John Payne, having been consecrated for that missionary district July 11, 1851. Thirdly, the Firestone rubber interests, which have been so important a factor in the history of that country and particularly in its troubled finances, are largely controlled by a family of Episcopalians.

In 1929 the American Department of State called the attention of the Liberian government to the frequently repeated and well substantiated charges of slavery and forced labor in that country. The Monrovia government categorically denied these charges but agreed to the establishment of an international commission of inquiry. Liberia and the United States each appointed one member of this commission and the League of Nations delegated the third, Dr. Cuthbert Christy, who served as chairman. The report of the Christy Commission, published late in 1930, confirmed the existence in Liberia of widespread forced labor for road construction, "pawning" of children among the natives, and "boy snatching" for export to the cocoa plantations of the neighboring Spanish territory of Fernando Po. The resulting public indignation in Liberia, where charges of graft accruing to high officials from this slave traffic were made, resulted in the forced resignation of President King and the election of Edward Barclay as President in May, 1931.

The United States refused to recognize President Barclay and threatened a withdrawal of diplomatic relations with Liberia unless the government instituted a comprehensive system of reform loyally and sincerely put into effect. Since that time both the United States and the League of Nations have been trying to help Liberia find a way out of its muddled financial conditions and bringing pressure upon the Monrovia officials to abolish the slave trade. Mr. Harvey S. Firestone, Jr., president of the Firestone Plantations Co., to which the Liberian government is heavily indebted, is now in that country trying to arrange a settlement. A deadlock between the United States and the League of Nations as to Liberian policy has re-

sulted in the escape of that country from any form of responsible foreign control. So grave has the problem become that the British representative has suggested the expulsion of Liberia from the League of Nations—the first time such a proposal concerning any member state had been heard by the council of the League.

But political action today as in the past is notoriously ineffective against such deep rooted evils as the slave traffic unless it is backed up by public opinion. Lady Simon, wife of the British Foreign Minister and a leader in the movement to suppress the traffic, sounded the right keynote when she said: "There is but one weapon to hand. That is public opinion—at once the weakest and strongest weapon in the cause of human progress; weak, when dormant, but invincible when once roused to the pitch of zealous indignation."

Christian people both in the United States and throughout the world should be the leaders in that "zealous indignation" that alone can rid the world once and for all of this iniquitous traffic in human beings. And we hope especially that Mr. Firestone, who is a member of the Church's Forward Movement Commission, will take a leading part in arousing that indignation, and helping to make it effective, so far as Liberia is concerned, through his widespread commercial organization, which can be a powerful force for good or evil.

The Girls' Friendly Society

A MISSIONARY GIFT in six depression years of \$76,709.20! That is the splendid record of the Girls' Friendly Society. Of this about \$19,000 has been designated for the annual special mission objects of the G. F. S.—St. Mark's Hospital in Liberia in 1929, The Girls' Industrial Building at Mayaguez, Puerto Rico, in 1930, the church at Hillsboro, Ore., in 1931, St. Augustine's parish house at Kohala, Hawaii, in 1932, the convalescent home of the House of the Merciful Saviour at Wuchang, China, in 1933, and the Home for Untrained Children at Kusatsu, Japan, in 1934. In addition to these the G. F. S. branches have given some \$57,000 to the Church and missions in general.

But even more important than the financial record of the Girls' Friendly Society is its achievement in the realm of building Christian citizenship. The Rev. Frank H. Nelson, whose parish of Christ Church, Cincinnati, has the largest branch of the G. F. S. with 632 members, has truly said of this splendid organization:

"It is the Church seeking to bring the mind and spirit of Christ to the service of girls and women of the community—not for the Church's sake, but for their sakes. The Friendly stands for the Christian ideals of womanhood—purity, integrity, and friendship. . . . Its great strength lies in the fact that it is a religious organization, inspired by religious faith, sustained by religious motives, and is not just a secular club."

Although the Girls' Friendly Society is more than fifty years old it is one of the most timely organizations of the Church today, for it deals with questions of primary importance to young people in the present unsettled age—personal problems, questions on religion, vocations, leisure time activities, race relations, international understanding, peace education, and "good times for all times." The G. F. S. program includes social service, recreation, worship, missions, and service, all under the standard of the Church which is the Body of Christ and in loyal discipleship to our Lord. In short, the Girls' Friendly Society is nothing less than the Church in action among young women and girls.

Disciples of the Living Christ

SEVERAL TIMES a week we have occasion to pass a little church in front of which is a sign boldly inscribed with the words "We Preach Christ Crucified." As we enter Passiontide these words are singularly appropriate, and for the next two weeks the Church will indeed be preaching Christ crucified, not only through the spoken word, but through the liturgy, the lectionary, and in every way at her command. All of this leads of course to the triumphant note of Easter with its message of the crucified Christ risen and victorious over death.

But we are too likely to regard Easter as a climax. We preach Christ crucified and we sound the magnificent contrasting note of the Resurrection—and then all too often we acquiesce in the premature beginning of that typically American institution, the summer slump.

The Forward Movement Commission has determined to redeem the period between Easter and Whitsunday, and separate it once for all from the position of anti-climax to which it has been subjected. They have issued a new leaflet of Bible readings, entitled *Disciples of the Living Christ*, in which the lesson of discipleship taught by the Lenten period is definitely applied to everyday human relationships.

In our opinion, the new leaflet is much better than the former one. For one thing it definitely leads the user to the Bible and the Prayer Book since the readings are indicated and not reprinted. Secondly, the readings are long enough to contain a complete message. Thirdly, these scriptural messages are pointed and applied by definite suggestions for meditation, and guidance for building them into the permanent equipment of the Christian life. And the title itself is excellent, for our allegiance is not to a dead prophet but to the Living Christ, who is our Lord and our God.

Of the Lenten leaflet, *Discipleship*, more than 650,000 copies were distributed—a new high record for the Church. It seems to be generally assumed that the Easter-Whitsunday leaflet will not attain as great a circulation, though we understand that the initial edition of 250,000 was requisitioned before the completion of the printing. But we are confident that if the clergy will really study this leaflet they will realize its great value, and will make every effort to place it, not only in the hands of every member of their parishes, but out among the un-churched families of their communities as well. And it would be a splendid beginning in lay evangelism if hundreds and thousands of our devoted lay people would take upon themselves the responsibility of securing extra copies of this leaflet and distributing it to their friends who are loosely connected or unconnected with the Church.

Religious Strife in Germany

FROM BERLIN come disquieting reports of new developments in the religious strife in that country. The arrest of an indeterminate number of nuns and monks on the grounds that they have violated the laws prohibiting the exportation of foreign exchange may or may not have that charge as its real basis. The explanation of the working of the laws regarding foreign exchange given by our rector at Dresden, the Rev. Edward M. Bruce, in last week's issue of THE LIVING CHURCH throws some light on the meaning of this alleged infraction of Nazi monetary regulations.

More disquieting is the report of three Hessian Evangelical pastors who have been sent to concentration camps because they declined to obey orders of the man whom Reichsbishop Ludwig Mueller had named Bishop against the will of the congregations supporting the Confessional Synod.

It is further intimated that Chancellor Hitler may endeavor to bring about an enforced settlement of the Church dispute in the near future by appointing himself the head of a new State Church, legislation for which is said to be now in the course of preparation. A "shot-gun" marriage between the Church and the Nazi State can hardly be anticipated to be a success from the Christian point of view.

The German clergy, Protestant and Roman Catholic, who are so courageously fighting against the new idol of the totalitarian state are battling tremendous odds and deserve the widespread sympathy that they are receiving in this country.

Dr. Machen

CHURCHMEN can hardly fail to sympathize with Dr. J. Gresham Machen, who has been suspended from the ministry of the Presbyterian Church on the grounds of disobeying an administrative order of the General Assembly of that Church. Dr. Machen's trial is of far-reaching significance as indicating the cleavage between doctrine and practice which is so characteristic of modern Protestantism in general and Presbyterianism in particular. In its doctrinal formularies the Presbyterian Church remains as orthodox, in the Calvinist sense, as ever, but in its practical administration and the preaching from many of its pulpits it is "liberal" almost to the point of Unitarianism.

Fundamentally, the issue between Dr. Machen and the authorities who have now forced him out of the ministry appears to be the important question as to whether the Presbyterian Church today is loyal to the rigid Calvinist formularies in which it originated, or whether it is simply a unit in the vague interdenominationalism of the contemporary Protestant world.

When Dr. Joseph Fort Newton came into the Episcopal Church he described it as the "roomiest Church in Christendom." Dr. Machen's writings, particularly his monumental treatise on the Virgin Birth of Our Lord, seem to indicate that his outlook is not so much Fundamentalist, as the secular press delights in describing it, or Calvinist, but rather that his orthodoxy approaches that of the universal Catholic Church to which the Anglican communion is definitely committed. Perhaps Dr. Machen might also find his spiritual home in the Episcopal Church, and certainly he would receive a warm welcome if he were to seek it here on that broad and Catholic basis of Christianity which finds expression in the Book of Common Prayer.

Church Publicity

DR. G. WARFIELD HOBBS in the current *Spirit of Missions* calls attention to the three challenging fields of modern publicity that ought to be much more fully used by our Church, as follows: "(1) *Printing*—including the secular press, the religious press, books, pamphlets, tracts, maps, charts, posters; (2) *Radio*—the newest miracle by which the Gospel message may be proclaimed; (3) *The Motion Picture*—by which in more convincing form than words, whether printed or spoken, the Church at home may see the Church afar."

As to the first, "Church publications have a total number of subscribers shamefully small in proportion to our communicant strength." A beginning has been made in the second, through the courtesy of one of the great broadcasting systems. The third has scarcely been touched.

Hasn't the time come to meet this threefold missionary challenge boldly?

Common Sense

WITH A WORLD teetering on the brink of war, the hope for peace rests under God upon the good will, clear thinking, and common sense of leaders of public opinion, both official and unofficial, throughout the world. Unfortunately the lack of these attributes and particularly the third of them is only too apparent in stories of demonstration, pro-Nazi and anti-Nazi, pro-Fascist and anti-Fascist, pro-Bolshevik and anti-Bolshevik, that come from all parts of the world and that fill the columns of the daily press.

One would suppose that the official leadership of our own country would preserve its common sense in this emergency. Yet on the very day that a dispatch from Berlin reported the seizure of a number of monks and nuns for alleged violation of laws prohibiting the exportation of foreign exchange and a Polish dispatch tells of an attack upon a German consulate in that country, a Congressman of the United States, Representative Thomas L. Blanton of Texas, said in the House of Representatives, in the course of debate on the amendment boosting the War Department's appropriations to the greatest peacetime total: "I voted for our declaration of war on imperial Germany in 1917. But if Europe goes to war again, I hope Germany whips the very devil out of France after her faithless repudiation of her debt to us, her ally."

Church Publications and Mexico

THE periodicals and Church school publications of the Episcopal Church are not wanted in Mexico. An Eastern dealer who received an order from one of our congregations in that country for Church school supplies and a subscription to a monthly periodical of the Church shipped the material in due course and some weeks later received the following letter:

"You may perhaps know that a law has been put into effect in this country forbidding the passage of religious publications through the mails.

"To date I have not received either the Church school leaflets nor the March issue of ————. If they were mailed so that they should have been here by now, I presume they have been stopped at the border and will be returned to you."

Members of the National Council and others who are constantly trying to convince themselves and others that there is no religious persecution in Mexico but that a righteous government is merely trying to put the insubordinate Roman Catholic Church in its place will please take note. The Mexican law against the use of the mails for the distribution of religious publications applies to the literature of the Episcopal Church as well as that of the Roman Church. The Mexican government is determined that the children of that country shall be educated in revolutionary principles and denied instruction in the Christian religion. "Is it nothing to you, all ye that pass by?"

Community Observance of Good Friday

THE REV. W. L. BOTKIN, rector of the Church of the Nativity, Greenwood, Miss., has been instrumental in arranging for a genuine community observance of Good Friday. As a result of his letters to the proper persons, the public schools are to be closed at noon on that day and the local theaters will not operate between 12:00 and 3:00 P.M.

As a guide to others of the clergy who may want to make similar arrangements for their own communities, we reproduce herewith this rector's letter to the local superintendent of schools:

"Permit me to make a simple request concerning Good Friday.

"If a teacher should die, the superintendent would close the schools for the day of burial. The custom is to be commended, for it is the last token of respect we can offer.

"The Lord Jesus Christ was the Great Teacher of life, and none of my acquaintances is more certain of this fact, or more responsive to His teachings than yourself. Your all-inclusive program of educating the mind, body, and soul of your student body, is in my humble opinion without a peer in the American school system.

"We have relegated to Roman Catholics, Anglicans, and Lutherans the custom of remembering Good Friday, when by all tests, the day should be reverently observed by all.

"Without Good Friday there could have been no Easter; without the Resurrection, there could have been no vital religious concept of the Redeemer and Eternal Life. In fact, Christianity would have died a still-birth. As it is, Christianity is the most dynamic, hopeful, helpful, and satisfying faith ever given to men.

"All this hinges on an appreciation of Jesus Christ the Son of God, who gave Himself as the One, Full, Perfect, and Sufficient Sacrifice for the sins of the whole world.

"May it please you to consider closing the schools on Good Friday, at least during the last three hours when Jesus hung upon the Cross—12:00 M to 3:00 P.M."

Archdeacon Russell

IT IS with sorrow that we record in our news columns this week the death of one of the pioneer missionaries of the Church, Archdeacon Russell. What his unwavering faith and indomitable zeal have accomplished in the advancement of the Kingdom of God is beyond human measure. Fifty years ago as an unknown youth he gathered a few students about him in an old cabin and began the splendid work that has eventuated in the great St. Paul's Normal and Industrial School in Lawrenceville, Va. Through that work and the wide range of his personal contacts he had been the inspiration for a host of young men and women whom he has guided to intelligent and useful Christian citizenship.

May he rest in peace and may light perpetual shine upon him.

Through the Editor's Window

AMERICA, which is making a collection of modern follies, particularly as shown in the perils of motorists and pedestrians, points with pride to a Kentucky judge who fined himself for running past a red traffic light and views with alarm the risk of typhoid incurred by automobilists. It seems that a car in Connecticut skidded and turned over in a polluted stream. The driver swallowed germs and contracted typhoid fever.

LAST YEAR the worst automobile accident toll ever experienced in the United States was recorded. Thirty-six thousand persons were killed and nearly a million injured as a result of 882,000 personal injury collisions on streets and highways. Of the 36,000 killed nearly 1,500 were children under the age of four and 3,800 were between the ages of five and 14.

CAN YOU solve this puzzle? It took the managing editor of the New York Post six minutes and Walter Lippmann twenty minutes. The entire staff of THE LIVING CHURCH was still working on it when we had to go to press.

"The King wished to choose the wisest man in his country as Premier. To do so, he told three of the wisest: 'I'm going to blindfold you and paint circles in red or blue on your foreheads. When the bandages are removed, if you see a red circle anywhere, raise your right hand. When you have figured out the color of your own circle, lower the hand, and the first to do that will be my Premier.' The King then blindfolded them, painted three red circles, allowed them to see again, watched the three hands go up, and then saw the hand of Mr. Z descend. How did Mr. Z know his circle was red?"

The Church and the Mormons

By Chauncey P. Overfield

(See cover photo)

ON Tuesday evening, July 3, 1867, just as the sun was setting across the Great Salt Lake, the Rt. Rev. Daniel Sylvester Tuttle arrived in Salt Lake City, after a one thousand mile stage coach trip, across the plains and through the almost impenetrable mountain passes of the majestic Rockies and assumed charge for the Episcopal Church as Missionary Bishop of Montana with jurisdiction in Idaho and Utah.

Bishop Tuttle had been elected bishop at a special meeting of the House of Bishops in New York City the previous October; at the time he was but twenty-nine years old and consequently could not be consecrated until after his thirtieth birthday which would occur the following January. He, however, being undecided as to the acceptance of this call to the new, unknown, and rough frontier country, deferred accepting the election, so that it was not until May 1st that he was consecrated. Shortly after his consecration Bishop Tuttle left Albany for Salt Lake City, in company with the Rev. E. M. Goddard; Mrs. Foote, wife of the Rev. G. W. Foote, and the Rev. Mr. Foote's youngest sister Sarah, who was but fifteen years old. They were joined en route by the Rev. G. D. B. Miller at Medina, New York, the following morning. The Rev. Mr. Foote, already in Salt Lake City, was brother-in-law of Bishop Tuttle, as was also the Rev. Mr. Miller.

The trip from Albany to Omaha was made by train and was uneventful; from Omaha to Salt Lake City by Overland Stage Coaches, quite another story.

And so began the history of the Church in Utah.

The field to which Bishop Tuttle had been assigned had a population of approximately 155,000, 100,000 of whom lived in Utah, of whom less than 1,000 were non-Mormon. The area of this vast jurisdiction was 340,000 square miles. The hardships, which tried even the vigor of the stalwart young Bishop were manifold, but the work was, nevertheless, successfully accomplished, and the Church definitely established in the wild inter-mountain empire.

The first service by Bishop Tuttle, in Salt Lake City, was held at Independence Hall, on Sunday morning July 7, 1867, with a congregation of about one hundred, and was participated in by the Rev. Messrs. Goddard, Foote, Miller, and Haskins. The Rev. Mr. T. W. Haskins, of Brooklyn, had arrived in Salt Lake City with the Rev. Mr. Foote two months before the arrival of Bishop Tuttle, in order to survey the field. On their arrival they found there a Sunday school of which Maj. Hempstead, United States District Attorney for Utah, was acting as superintendent. The surviving members of the family of Major Hempstead are still identified with St. Mark's Cathedral.

As Bishop Tuttle, in his *Reminiscences of a Missionary Bishop*, to which much reference is made by the writer, so properly said—The growth of the Church was to be derived from three sources, first—from among the English immigrants into Utah, not a few who had once been members and com-

AN UNUSUAL PLACE is held by the Episcopal Church in Utah. No other religious body has had so little difficulty in working among the Mormons. The reasons for this tolerance on the part of the Mormons, and for the success of the Church while efforts of other non-Mormons failed, are here traced by Mr. Overfield, a prominent Churchman who was a deputy from Utah to the General Convention.

municants of the Church of England; second—from the Gentile inhabitants, and third—in gaining confirmees and communicants from the various Church schools to be established by him.

The policy of Bishop Tuttle, and which has been passed down to the successive bishops of Utah, was that it was the duty of the Church, through its priests, to show the young Mormons, by

their lives and conversation, that they, of the Church, were the pure, just, peaceful, and loving people that they ought to be.

Bishop Tuttle further mentions the fact that the Episcopal Church, as the first religious organization to stay and work in Utah, was due mainly to the efforts of the Rev. Horace B. Hitchings, then of Denver, and Warren Hussey, of the banking house of Hussey, Dahler & Company, of Salt Lake City. Mr. Hussey, formerly of Denver, having removed to Salt Lake City, influenced the missionary authorities of the Church to establish work in Utah, for which work Bishop Tuttle, then rector of Zion Church, Morris, New York, was chosen.

The Rev. Messrs. E. M. Goddard, G. D. B. Miller, and George W. Foote were all young clergymen, stationed near the Rev. Mr. Tuttle, and volunteered to accompany the Bishop-elect to Utah, as did also the Rev. Thomas W. Haskins, and on April 4, 1867, the Rev. Messrs. Foote and Haskins started from New York City for Salt Lake City, which place was reached just a month later after encountering delays and difficulties from floods, Indians, swollen streams, and snow-drifts, which were common in those days, but which we, of the present day, with our easy mode of travel, know but little about.

The first service held by the Rev. Messrs. Foote and Haskins was on Sunday, May 5th, the second Sunday after Easter. The Rev. Mr. Foote preached both morning and evening. Those who know Salt Lake City today with its churches, schools, railways, and its increasingly powerful Gentile and Christian element should know also that one of the redeeming features in the transformation of the community was this Christian mission so modestly undertaken by the Episcopal Church. It was Secretary of State William H. Seward who, eighteen months after the arrival of Bishop Tuttle in Utah, said that "The church and schools undertaken by the Episcopal Church in Salt Lake City would do more to solve the Mormon problem than the Army and the Congress of the United States combined."

AT THE TIME of the advent of these young clergymen everything was naturally intensely Mormon. The Mormon people, as earlier stated, composing the entire population of the territory, excepting a few hundred Gentiles and apostate Mormons in Salt Lake City. The Mormons were in absolute control, the government, the schools, the religion, the trade, the domestic economies, the morals, the amusements, and the opinions of the people. The only restraint came through the influence of Camp Douglas, which had been located overlooking the city, by Gen. P. E. Connor a few years before, and which

was the protection of the non-Mormons in case of necessity.

Every effort, prior to the arrival of Bishop Tuttle, to establish religious services had failed. A Roman Catholic priest, Fr. Kelly, had visited the city and through the efforts of the Gentiles procured a lot of land, and then retired.

The Rev. Norman McLeod, a Congregationalist who came to Salt Lake City with the troops as chaplain, went farther, and with the assistance of the Walker Brothers and others, not only secured land, but put up a building and began services—or rather, the delivering of lectures. Though this property was held by trustees for “The First Church of Jesus Christ, Congregational, in Salt Lake City,” yet it was built and maintained by the united efforts of the entire Gentile population of every creed and no creed. The name given to the building, Independence Hall, expressed the spirit of the enterprise.

Associated with the Rev. Mr. McLeod in this enterprise was Dr. J. King Robinson, who had been an army surgeon and who had married a young woman of a Mormon family, Miss Nellie Kay, and who had acquired property in the city. The Rev. Mr. McLeod had gone east in the interest of this missionary effort among the Mormons, and while there Dr. Robinson was assassinated in the very month that the House of Bishops elected the Rev. Mr. Tuttle as the Missionary Bishop of Utah. The Rev. Mr. McLeod had been advised by his friends to stay away, so those living in Salt Lake City who were interested in this effort looked about for a leader and, learning of the election of Bishop Tuttle, turned to the Episcopal Church as they would turn to any Christian body to advocate the cause of the Gospel. Mr. Hussey and two or three others interested in the Church stated the case to the Bishop-elect. This information, in turn, was imparted to the Rev. Mr. Foote, inspiring him to seek an associate and hasten to the field at the earliest possible moment.

R EACHING Salt Lake City, two months in advance of the rest of the missionary party, they found, as earlier stated, the small “Union Sunday school” which was being conducted by Maj. Hempstead in Independence Hall. The hall and this nucleus of Christian work were at once turned over to these Episcopal ministers and intelligence was speedily communicated on the Saturday following their arrival through the only Gentile paper, the *Salt Lake Vidette*, to the few Gentiles in the city and the officers of the post, that these two clergymen had arrived and services would be held on the following day. On Saturday night a rehearsal of the music was held in the room of Mr. Hussey, it being worthy to note that the rehearsal was conducted by Mrs. Dr. J. F. Hamilton, one of the only two communicants of the Church then in the city. The services conducted by the Rev. Messrs. Foote and Haskins were the only ones held in Salt Lake City of a Churchly character prior to the arrival of Bishop Tuttle.

The opening services gave the keynote to the position and policy of the Church and which has ever since been uninterruptedly maintained by the Church in Utah. It was not to antagonize evil by direct assault, but to plant and maintain a positive good. It sought to win the judgment, the conscience, the affection, the respect and allegiance of men whether Gentiles, apostate Mormons, or Mormons, by putting into practice the faith and practice of the Church, saying not a single word against the Mormons. Is it any wonder that with this generous keynote the Mormons, throughout the years, have been the steadfast friends of the Episcopal Church in Utah, and in 1927, turned over to the Synod of the province of the Pacific the free use of their Great Tabernacle for the opening service of the Synod, and extended every possible honor to the Episcopal

Church on that eventful occasion, supplying even their own Great Tabernacle choir of several hundred voices, and an address of welcome by the First Presidency of the Mormon Church, and made a special point of requesting their people to attend this great and memorable service of our Church, thousands of their members availing themselves of this invitation.

St. Mark's Cathedral parish dated practically from the first service held by the Rev. Mr. Foote and Mr. Haskins. Bishop Tuttle, on his arrival, found but three communicants of the Church, Mrs. Hamilton, Mrs. Durant, and Mrs. Tracy. Warren Hussey, the leading banker of the city, before referred to, was a non-Mormon and quickly became Bishop Tuttle's friend and adviser, and with his family were among the first to be confirmed by Bishop Tuttle. Mr. Hussey had friendly contact with Brigham Young, president of the Mormon Church, and did much toward establishing an entente between Bishop Tuttle and President Young, an entente which continued until President Young's death ten years later, and which has gone down through the years with the successive Bishops of the Church and the Mormon people.

The Rev. Mr. Foote, who was the acting minister of St. Mark's congregation, which had not been definitely organized as a parish, made a trip east in 1870 and succeeded in gathering \$18,000 from generous givers to help build a church. Liberal contributions were also made by the non-Mormons in Salt Lake City, and Mr. Hussey arranged for a loan of \$10,000 with which to complete the edifice costing \$40,000 and which was designed by R. Upjohn, the architect of Trinity Church, New York. The cornerstone was laid July 30, 1870. Thirty years later the writer, as a young man, served on the building committee of the Cathedral, at which time the west transept and the present handsome chancel were erected. Aside from these enlargements, St. Mark's Cathedral, with its Gothic beauty, stands today exactly as it was erected sixty-five years ago.

St. Mark's Cathedral parish was formally organized November 15, 1870. Bishop Tuttle being chosen as rector, being supported by the election of two wardens and five vestrymen. Bishop Tuttle accepted the election upon the condition that primarily he should belong to his field, and that on his nomination an assistant clergyman be chosen. The Rev. Mr. Kirby later was selected by Bishop Tuttle for this position. The Rev. Mr. Kirby served for about eleven years, and his name is held in the greatest respect and his works in grateful memory throughout the length and breadth of Utah.

Mr. Hussey became the first senior warden of St. Mark's parish and held the position until his retirement and departure from Salt Lake City. Mrs. Hamilton, whom the writer remembers with affection, was the organist for the Salt Lake City services from the first and then, for twenty-six years continued as organist of St. Mark's parish. It was she and Mrs. Tuttle who planned and carried through the work of procuring a pipe organ costing \$8,000 which, today, after sixty years of service, is in use in the Cathedral, having been renovated and somewhat enlarged, but the original pipes and accessories are still in use.

IN THE SUMMER of 1870 the Rev. J. L. Gillogly, a young deacon from the Berkeley Divinity School, came to Ogden and began work in that city, thirty-seven miles north of Salt Lake. The Rev. Mr. and Mrs. Gillogly kept house first in a freight car that was fitted for their use, holding services in the passenger room of the Union Pacific railroad depot. The last spike of the railroad, across the continent, having been driven in the autumn of 1869, a few miles west of Ogden,

made that city which, at that time, was a solid Mormon community, a strategic center for the work of the Church. In the autumn of 1870, the Rev. Mr. Gillogly rented an abandoned saloon in Ogden, and started his school of the Good Shepherd with Mahlon N. Gilbert, late Bishop Coadjutor of Minnesota, as the teacher. In 1875 the Church of the Good Shepherd, to the memory of Mrs. Catherine Hamersley Livingston, of New York City, was erected by friends at a cost of \$11,000 and is today a flourishing parish.

St. Paul's Chapel, Salt Lake City, was next erected. It was a beautiful stone building, costing about \$20,000, with a parsonage adjoining. The money with which to build this church was given by the Misses Mount, communicants of St. Paul's Chapel, New York City, where, incidentally, Bishop Tuttle had worshipped for several years in his early life, and where his first sermon, after consecration, was preached Sunday morning, May 5, 1867, the same day on which the Rev. Messrs. Foote and Haskins held the first services of the Church in Salt Lake City. St. Paul's, Salt Lake City, is named in honor of this historic chapel in New York City where Washington repaired for worship after his inauguration as President of the United States, April 30, 1789, being thereby intertwined with the early days of the Church and of the nation. It was at St. Paul's, Salt Lake City, on February 22, 1932, that the official religious commemorative service in memory of George Washington was held, being participated in by the Bishop of Utah, Governor, now Secretary of War Dern, and by the writer, as chairman of the Utah-George Washington Bicentennial Commission. The church was filled with communicants and notables of Utah, and reference was made at the services to the sentimental association existing between the two parishes.

About twenty years ago, by reason of business encroachment, the site of the first St. Paul's Chapel was sold at an advantageous figure, and a new and attractive church group erected in the residential eastern section of Salt Lake City. St. Paul's Church is now a most successful parish, the rector of which, the Rev. Alwyn E. Butcher, is a clergyman possessing fine energy and ability.

It was evident within a few days after the arrival of the Rev. Messrs. Foote and Haskins that even more potent than the Church services would be educational work inaugurated by the Church through the opening of schools and, acting upon the requirements of the situation, Bishop Tuttle immediately, after his arrival in Salt Lake City, established St. Mark's School and then other Church schools throughout the territory. St. Mark's School remained in successful operation for many years, closing in 1890, only when the control of the city passed to the Gentiles, as the non-Mormons are called, and the public school system was established. It may be said that the public school system of Salt Lake City is, today, of very high standing.

It is interesting to know that for the first year Bishop Tuttle not only managed St. Mark's School, in addition to his other duties, but was also one of its teachers, and Dr. Alexander Mann, now Bishop of Pittsburgh, was also a teacher. As a young man Dr. Mann took a definite interest in the work of

the school which opened July 1, 1867, with sixteen scholars in attendance. The school rapidly grew and was one of the greatest assets not only in the upbuilding of the Church, but also of Utah as well. Hundreds of the most prominent men and women of Utah, and of the adjoining states, were graduates of St. Mark's School.

Mrs. J. E. Bamberger, a woman of charming personality, and of one of the foremost families in Utah, is one of the original sixteen scholars. Mrs. Bamberger attended the reception given by the Church to Presiding Bishop and Mrs. Perry at Rowland Hall, Salt Lake City, on Sunday afternoon, March 24th, of this year, and Miss Florence V. Hempstead, daughter of Major Hempstead, was in attendance at the mid-day service at St. Mark's Cathedral.

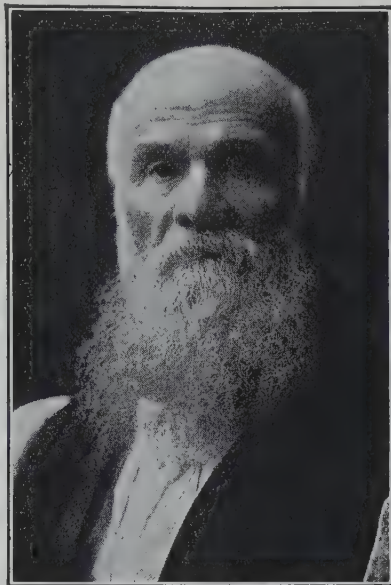
Among other schools established by Bishop Tuttle were those at Logan, one hundred miles north of Salt Lake City, where the Rev. W. H. Stoy began services and established St. John's School in 1873. A beautiful chapel is still in service in Logan, one of the most attractive little college communities in the mountains. In Plain City, fifteen miles northwest of Ogden, under the guidance of Mr. Gillogly, St. Paul's School was organized in 1873. Into this Mormon town where we have, to this day, a small chapel, no other Church than our own has ever come. In another Mormon neighborhood, Layton, twenty miles north of Salt Lake St. John's School was organized in 1886. In the schools in Ogden, Logan, Plain City, and Layton, easily one thousand pupils were trained and brought under the instruction of the Church. All four of these schools,

during their existence, were made possible by reason of the generosity of the Church in the east.

Rowland Hall, Salt Lake City, was started about 1880 as a boarding and day school for young girls from all over Utah and nearby territories, especially for proselyting purposes and for the development of womanhood from the standpoint of the Church in Utah. This school was made possible through the beneficence of Benjamin Rowland and his family of Philadelphia, who were related to the Rev. Mr. Kirby. This school has been successful throughout the years and has been most generously supported by the Church at large and, in later years, by the National Council. Its rank, today, is among the leading girls' schools of the nation, and has a clientele from among the prominent and well to do families of all denominations in Utah.

Several years ago the National Council very properly decided that Rowland Hall should no longer be subsidized, the missionary principle of the school having been largely abandoned. Therefore the school is now self-supporting. The efficacy of its work as a feeder for the Church, however, is best attested by the fact that during the fifteen-year episcopate of the present Bishop of Utah, over seventy-five of its students have been confirmed and many more students were confirmed by the preceding Bishops of Utah.

St. Mark's Hospital is another of the activities of the Church in Utah. It was established in 1872 by Dr. John F. Hamilton, a physician of repute and husband of Mrs. Hamilton, above referred to. St. Mark's Hospital was the first hospital



PIONEER UTAH MISSIONARY

The Church in Utah owes much to its first Bishop, the Rt. Rev. Daniel Sylvester Tuttle, who came into the territory as a missionary and formulated a policy of coöperation and understanding that gained the good will of the Mormons.

established in Utah. It is self-sustaining and has a plant consisting of a modern hospital, nurses' home, and other buildings all of which are worth upward of \$400,000. The larger part of this has been paid from the earnings of the hospital. Its directors, who give definite attention to its administration, are chosen from the representative business and professional men of Utah, and the hospital enjoys high prestige.

THE second Bishop of Utah, the Rt. Rev. Abiel Leonard, served from 1888 until his death in 1903, having been chosen shortly after the translation of Bishop Tuttle to Missouri. Bishop Leonard, a lovable character, devoted to the work and during his episcopate established missions in various parts of Utah, including the important Indian work in the Uintah Basin. This work is now in the hands of the Rev. William J. Howes, who is doing most effective work among the Uncompahgres at Randlett, and the Rev. Sterling J. Talbot, who is also doing effective work among the Uintah Utes, at White Rocks. The modest investment of the Church in the Indian work in Utah has been, in the opinion of the writer, a wise investment.

The third Bishop of Utah, the Rt. Rev. Franklin S. Spalding, who served as Bishop from 1904 until his untimely death, after being struck by an automobile on the streets of Salt Lake City in 1914, had an unbroken record of exceptionally able work and development of the Church in Utah. It was Bishop Spalding who opened new fields in the mining camps and in other places hitherto untouched by the Church, and his death was a loss to the Church, not only in Utah, but throughout the land.

The fourth Bishop of Utah, the Rt. Rev. Paul Jones, was in succession to Bishop Spalding for about four years, his episcopate being terminated by his resignation tendered to the House of Bishops in 1918. Of Bishop Jones it can be said that his work, in Utah, while brief, was well done and the regrettable divergence of opinion which culminated in his resignation, as Bishop of Utah, is a sad story. Utah is a missionary district among the Mormon people who, themselves, had been under criticism in earlier years for their alleged lack of allegiance to the United States, but who had always entertained high respect for the Episcopal Church and for its patriotic, as well as religious, spirit. The breaking of this viewpoint was dangerous to the Church in Utah, and the writer, who has always maintained an affectionate regard for Bishop Jones, is of the opinion that the House of Bishops exercised wisdom in the acceptance of his resignation.

The fifth Bishop of Utah, the Rt. Rev. Arthur W. Moulton, has been with us for fifteen years, a genial, kindly, and considerate gentleman, and a man who has done his utmost to further the work of the Church in Utah. It has been during his tenure of office that Rowland Hall has accepted the decree of the National Council and has become self-sustaining. St. Mark's Hospital has continued to enjoy the high prestige and success which it has enjoyed under previous bishops of the Church, and the work throughout the jurisdiction has been earnestly and faithfully conducted.

The Church in Utah can properly express grateful appreciation to Hon. George Foster Peabody, of New York City, Churchman, banker, and philanthropist. Mr. Peabody first took a definite interest in the Utah situation nearly fifty years ago. He understood and liked the Mormon people; He also loved his Church and as a result many generous contributions, of one character or another, were made by Mr. Peabody that have been of inestimable benefit in the upbuilding of the

Church in Utah and through other generous actions the existing good will has been encouraged and cemented. In the opinion of the writer, no living layman has done more for the Church, in Utah, of an enduring character than has Mr. Peabody.

The writer feels, in closing this article, that an especial tribute should be paid to Archdeacon William F. Bulkley. Archdeacon Bulkley, himself every inch of bishop caliber, has given twenty-five years of devoted, indefatigable, and efficient service to the welfare and the development of the Church. He has traveled thousands upon thousands of miles into the most remote corners of this great state of Utah, carrying the message of the Church. He has been a most valuable adviser to all connected with the Church and his knowledge of the missionary situation in Utah, and its true requirements, is excelled by none. Archdeacon Bulkley came to Utah direct from Berkeley twenty-five years ago, has served under three bishops, and has done much in holding the work of the Church together in Utah during the interregnum between the elections of bishops of Utah.

The Episcopal Church, in Utah, enjoys high prestige. Bishop Tuttle, with his foresight and ability, placed the standard of the Church at a very high point. His method of not antagonizing the Mormon people, but rather of maintaining the tenets of our faith and all that it stands for, and placing ourselves as a friendly example to the Mormon people, was a wise policy. His keynote has been followed, very substantially, by his four successors and with profit, for the leaders of the Mormon Church have, in the main, come from early New England families of solid Revolutionary stock and are a thrifty and substantial people. The work in Utah is not mathematical, nor does the writer consider it difficult, it is constructive and it is a solidarity and must and shall continue to be well done and for the glory and credit of the Faith by those to whom the furtherance of the Christian religion, under the auspices of the Protestant Episcopal Church, has been entrusted in Utah.

The Church's Attitude Toward Missions

MY VISIT to the United States seems to me to have shown that the whole attitude of the Church toward its missionary work, as expressed at Atlantic City and as evidenced by the reduced giving—and as I have seen from other signs which have been only too plain—is to be entirely different in the future to what it has been in the past.

It will therefore be my purpose to lead my diocese into facing a new situation and to the realization that in the immediate future we must not expect support from any but a very few devoted followers of Christ who desire to see Him made actually the Saviour of the world. I shall try to impress upon them that all others, who have helped for other motives, are no longer interested and cannot be expected to be, until the Western world has passed this period of accentuated individualism and of uncertainty in its Christian belief.—*Bishop Mosher of the Philippines.*

GIFTS OF LOVE

WHEN OUR DEAR Saviour walked the Earth
Among slow-witted folk,
There came a woman—wise of heart,
Whose precious ointment broke
Like rarest flowers 'round her Lord:
Whose praise—her deed awoke!

For you, whose fingers stitch brocades
From looms of ancient lands,
Weaving fine gold in chalice veils,
I think God understands
That wrought in wondrous colors, you
Lay love within His hands!

DOROTHY RANDOLPH HAYWARD.

King Solomon's Namesake

By Winifred Hulbert

JAMES SOLOMON RUSSELL, fifteen years old, pushed his battered straw hat farther back on his head, rubbed his hot hands on his old overalls, and took a new grip on the handle of his plow. The south wind from over the Carolina border usually meant rain the next day, and if it *should* rain, James Russell could take another day at school. The one thing James' mother wanted most for her son was an education, and James himself had caught her enthusiasm.

"Keep on moving, old Ashe," he called encouragingly to the slow-footed ox that was pulling the plow.

Sometimes as he worked on the farm, his heart would be light. Then he would sing songs he remembered from the days when he had lived on the old plantation where his mother had been a slave until the war came and everything was changed. He loved those songs. But sometimes he plowed in silence, and today was one of those days. A great trouble was on his mind. He had been named Solomon after the King of Wisdom. When he had been a little boy doing errands about the Great House, the old professor who came to teach the white children had noticed him and prophesied, "Some day this boy will be a great preacher." His grandmother, Aunt Jennie, and everybody else he knew, expected him to make something fine of himself. By now he had almost finished all the teaching they could give him in the humble town school for Negro boys and girls. But where could he find a high school for any one of his race? There were none anywhere that he knew of.

"Where will I go to get that education?" he said in despair. He had despaired often, but each time his mother had kept the ideal shining bright before him. This time, even his mother had no way to help.

Rain did come the next morning, pulling spicy odors out of the plowed field and making all Southside Virginia beautiful. James Solomon set off for the schoolhouse, slid into his place on one of the crowded benches, and got ready for an arithmetic test. If this was to be one of his last days here, he wanted to make it worth remembering.

It was worth remembering, beyond his wildest dream. The county school superintendent came in just before the last class ended, and when school was over he called James Solomon to the desk.

"Russell," he asked, "why don't you earn some money and go to Hampton Institute?"

"Hampton Institute?" repeated James Solomon, never having heard even the name.

"Yes, a higher school for ambitious folks like you," the superintendent explained. "If you go there, you can come back and do some mighty fine work for your people."

James could hardly get home fast enough with the good news. It spread like wildfire through the whole community there at Palmer Springs. At last somebody from their town was going to have a chance!

A year and a half later, in September, he was ready. For the first time in his life he wore a suit, the coat, vest, and trousers of which all matched, made of wool spun and woven by his grandmother, and cut out and sewed by his mother. On his head was a hat which a friend had loaned him. Under his arm was a white knapsack containing his other clothes. In his pocket was a precious purse, holding the twenty-two dollars which he had earned himself by raising and selling a tobacco crop.

Visitors came from far and near to wish him good luck. Faithful old Ashe was harnessed to a wagon, and amid a shower of blessings and good wishes James Russell set off to

the railroad station ten miles away.

HAMPTON was the most wonderful place on earth to him. He studied harder than he had ever studied before, and he worked on the school farm to help pay for his room and meals. But by spring the last of the twenty-two dollars was gone, and the farm work did not pay all the expenses. There was nothing to do but to leave school and go back home to work on the farm to earn enough money for another year. Twice he had to do this, and he was sometimes very discouraged. But his mother stood steadily back of him and cheered him whenever he felt blue.

The second time he came home he heard that the one-room school, eight miles away, needed a teacher. He applied and was accepted. All week he would teach. Every Friday he would walk home to spend the week-end with his devoted mother, and early Monday morning he would rise before the sun and get back in time to ring the bell at nine o'clock.



JAMES SOLOMON RUSSELL

Dr. Russell, one of the greatest men of his race, founder of the St. Paul Normal and Industrial School, Lawrenceville, Va., died March 28th at the age of 77. This is a reprint of the 1934 Lenten Offering story. See news story on page 429.

For two years he was schoolmaster there. The bright-eyed youngsters crowding on the benches in front of him were devoted to him, and he was devoted to them. He taught them more than just reading, writing, and arithmetic. He helped them learn hymns and some of the old religious songs of their own race, like "Swing Low, Sweet Chariot." Besides that, he taught them beautiful sentences to learn by heart, something which he had found on a scrap of newspaper. It was the Apostles' Creed, which he had not heard recited in his mother's church, but which explained so clearly about Jesus Christ that he kept it always in his pocket. The children spread the news about it, and even mothers and fathers would come on Friday afternoons to hear the "new belief," as they called it, and to join in the music.

One day somebody who had known James Russell as a small boy in slave days gave him a piece of a Prayer Book that had come from the old plantation. The prayers appealed to him at once, especially that one which began: "Almighty and everlasting God, in whom we live and move and have our being." He began to wish that he could become an Episcopal minister. Just before he left to go back to Hampton for the third time, a Prayer Book of his own was given to him by the wife of a friendly white lawyer, and she wrote to the Bishop of Virginia about him.

So the prophecy of the old professor began to come true. The Bishop founded an entire divinity school just for him, for the Episcopal Church as yet had none for students of James Russell's race. A few years later he was ordained a deacon and appointed a missionary to his home county there in Southside Virginia. Today he is Archdeacon Russell, founder and principal emeritus of St. Paul Normal and Industrial School, which is one of the first-class colleges in the State of Virginia, and one of the finest colleges for Negroes in all the South.

BUT what dark days he went through in the founding and building of that school! His people were out of slavery, but so few of them had a chance to learn how to use their freedom. They still lived in cabins, most of which were unpainted, whose broken windows were stuffed with rags to keep out the cold. Their farms were just bits of old, rundown plantation land. The people themselves were uneducated and discouraged, for they did not know how to make things better.

The first thing Deacon Russell did, when he settled in the town of Lawrenceville, the chief town in the county, was to build a church. Then he started a Sunday school. Pretty soon he opened a night school for the Sunday school boys and girls, and he and his wife were the teachers. The school grew much too large for them to handle. So he decided that the only thing to do was to go ahead and found a regular school. He didn't have a cent to give, nor did his wife. But every white man in Lawrenceville trusted him, and the bank loaned him \$1,000. He bought three and a half acres of land next to the church, had a building put up, hired three teachers, and sent out word that St. Paul Normal and Industrial School was now open. Three days later the first gift came to cheer him; a woman in Minnesota, hearing of the school, sent five dollars.

Today that school, built on faith, has grown into an institution which has changed the entire countryside. Thousands of students have gone out from its trade and normal classes to become teachers, carpenters, masons, printers, tailors, dress-makers, homemakers, and ministers. There is not room enough for everyone who wants to enter. Students come long distances to attend. One boy walked a hundred and fifteen miles. Several students from the African country of Liberia came to learn

teaching methods. One boy from Puerto Rico studied plumbing and was made a government inspector of plumbing on his return home. There is nothing that Dr. Russell loves better than to sit down with boys and girls and talk with them about what they want to become, and how they can succeed. Remembering what a hard time he had in getting enough funds to stay in school himself, he has seen to it that there are ways for students to earn money, working on the school farm, erecting the new buildings, cutting logs, doing housework, and other odd jobs.

And yet, with all these duties, he has time to watch a game of the Inter-Scholastic Basketball League, or a football match between St. Paul's "Tigers" and their rivals, the "Bisons" of Howard University. He feels that social times are as much a part of the school life as music and dramatics. And especially he believes in chapel. Only recently a person whom the students always saw in chapel, and whom they called "the blind man," passed away. He was an old blind mender of cane chairs whom Dr. Russell had found in need and brought to help in the school. The first seat just inside the chapel door had always been "the blind man's place."

Men out in the country who have never been to school have joined his Farmers' League. Teachers and religious workers come to St. Paul's for conferences. And graduates going out have been putting into practice what they have learned. Some have gone to Richmond, New York, Brooklyn, and other cities, making fine records in all sorts of occupations. But most of them have stayed at home and made a new world out of their rundown home places. One by one the dilapidated cabins have been torn down and good houses built in their place. Farms are worth almost twice as much as they used to be. White residents of the county respect their Negro neighbors, and there is a friendly feeling between them, for Dr. Russell has proved to them that, as he says, "you cannot have harmony on just the white keys alone or the black. You must play both white and black."

On Lincoln's birthday, a few years ago, when Dr. Russell had reached his seventy-fifth birthday, a great meeting was held in the town where he had lived and worked for so long. Someone had found out that the Harmon Foundation in New York, having heard of his outstanding work in founding chapels and the school, was about to present him with an award because of his achievements. The leading white men of the town formed a committee, planned a large public meeting in his honor, and when the medal and a check for four hundred dollars were handed to him, their spokesman said, "Work is love made manifest. The things we see around us—the school, the chapels, the dignified Negro people—are the work of Dr. Russell, and in honoring him we honor ourselves." That afternoon a telegram from a friend arrived, promising \$50,000 for a new domestic science building.

Though Dr. Russell recently retired as principal of the school, he continued to live there, affectionately called "Fr. Russell" by the boys and girls. "Now in the evening of his life he is happy," says his son, Alvin, who has taken his place. Well may he be happy, for he has thousands of friends all over the United States. No man in that countryside is more respected by his fellow-townsmen. His own people love him. They know that he never boasted of his travels in other states or across the ocean, nor set himself above them because he had been given an honorary degree by the Virginia Theological Seminary. They have heard that twice he refused the call to be a bishop because he would not leave St. Paul's. And they reverence him because he has taught them by his own life how to live as a Christian citizen of a free country.

Another Letter to Laymen

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Laymen:

IN MY FORMER LETTER (L. C., March 30, 1935)

I undertook to give a definition of a layman of the Church. You will admit that the definition exalted his functions and made large demands upon him. I promised to try to outline some of the ways in which the positive spiritual force of the laity would manifest itself in the everyday life of the Church.

As I take my pen in hand to do this, the number of ways multiplies so fast in my mind, that I am driven (lest this letter should never come to an end) to find some single comprehensive statement to cover the whole ground. Perhaps such a statement can be made in three words, namely, Man the Church. The privileges and the responsibilities of the layman may be gathered up in those words—Man the Church. Man the Church with men, real living men. Furnish men for the work of Christ, men for the ministerial priesthood and men for the lay priesthood, men to speak Christ's message, men to fulfil His mission, men to work abroad and men to work at home, men for the pulpit and men for the pew, men to do great tasks and men to manage details, men to direct large enterprises and men to be hewers of wood and drawers of water, men for the parish, for the diocese, for the whole Church, for the Kingdom of God. This is the program of the laity—to furnish men to man the Church.

I began this series of letters by comparing the Church to a ship. The figure was first used in the days when triple ranks of oarsmen propelled the triremes through the resisting seas. These oarsmen were the laymen. Call the Bishop the captain of the ship, if you will, but bear in mind that the captain cannot steer the ship unless she is in motion. The motion depends upon the men at the oars. Call the priests and deacons staff-captains or by what official name you choose, but remember that their work is to officer a moving ship; and motion depends upon the men at the oars.

To begin with, let us take your parish. It must be manned if it is to bring forth fruits. It requires men for its vestry, men for its Sunday school, men for its missionary committee, men for its various work and men for its worship. It cannot live without them. Mere names of men won't suffice. There are names in every parish register which are names and nothing more. There are other names which stand for strength and power—men and women "whose names are in the book of life." I am not aware of a single congregation without its full quota of officers. Some of them adorn religion and make the Church to be "a praise among the people." Some, alas, are mere names—names of men who are unidentified with those spiritual forces which make the Church a power for righteousness. Take two neighboring parishes of similar size and potency. Let us call one of them St. Irenaeus and the other St. Laodicea (although no saint ever bore the latter name). Why is one alive and the other dead? "It all depends on the rector," you say. No, it doesn't all depend on him. Much depends on him, but if all depended upon him I would not be writing this letter. The difference is largely the difference between the men at the oars. One set pulls the oars and the other lies down on them. Living Christian men do not belong to the parish of Laodicea, for they would soon change its name and character.

Or take the diocese. It is more than an aggregate of all the

parishes. It is the unit of the Church's organization. It has its own life, its own institutions, its own corporate activities. These cannot be operated without men. I thank God for the noble men and women who have been at the front of our diocese in the past. Their quality has not been excelled anywhere; but the number and quantity have been small. If the few in the past could build and sustain those institutions, organizations, and enterprises which witness so splendidly to the vitality of the Church, just think what the power of the Church in the future will be as the many step forward to add to the strength of the few.

I AM writing this letter, dear laymen, in great haste on a railroad train. I am reaching my station before reaching the main thing that I wanted to say. For religion will be manned only insofar as men are brought under the sway of deep spiritual experiences and convictions. It is easy for me to exhort you to man the Church, but something more than mere human exhortation is needed. "Make me a clean heart, O God, and renew a right spirit within me." Some such prayer as this must lie at the foundation of a joyful service. "Ye shall receive power after that the Holy Ghost is come upon you." Herein is the source and secret of Christian efficiency. What changed Peter and Paul and Francis d'Assisi and Augustine and made them of such service to God and man? What moved those men and women who have been the pioneers of spiritual progress from the days of Christ's earthly pilgrimage down to our own? What but the grace of God. Conversion and conviction must man the Church if it is to do Christ's work in the world.

We are living in days when many Christian people expect to save their souls and redeem the world by education and philanthropy and humanitarianism and social service and surveys and settlements and ethiculture and reform legislation and everything else except the complete surrender of their lives to Jesus Christ. Now the Gospel of Jesus Christ quickens all these things and employs them and shows forth its power through them, but it is not identical with them. It is the spiritual dynamic which produces results in them, because it has produced results in us. Always, my dear laymen, distinguish between the roots of religion and its fruits, and remember that in the long run the fruits will wither if the roots are neglected.

Education without spiritual enlightenment, science without conscience, culture without conversion, reformation without regeneration, legislation without love, service without sacrifice, life without God—these do not go to the roots of the matter. Vice-President Marshall truly said in a recent address, "The world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances." At any rate we have to make good men and women before we can make and keep good laws and good conditions.

Regenerated men must man the Church if it is to be effective in the upgrowth of God's kingdom of righteousness and peace and joy in this world. "Give me Scotland, or I die," cried John Knox in the name of Christ, and he got Scotland. Give me the kingdoms of this world for Christ or I die. When that becomes the purpose and passion of Christian men the Church will be manned and will become "fair as the moon, clear as the sun, and terrible as an army with banners."

Beyond Justice

By the Rev. Bernard Iddings Bell, D.D.
Canon of the Cathedral of St. John, Providence, R. I.

THERE SEEMS to be a strange, utopian idea abroad that the only thing that hampers people from living a full and noble life, that keeps everybody from being a great soul, is poverty or anxiety inherent in the fear of poverty. Once you cure that and insure social security to everybody, the millennium will have dawned, social work will be unnecessary, and religion superfluous.

It is of course quite true that social injustice which results in a few pampered and spoiled and the many near starvation is a terrible thing. We ought to recognize that, as most of us do, though we ought never to forget that such a wise observer of things human as Jesus seems to have thought that such an arrangement is vastly more damning to the rich than it is to the poor—in which observation many a social worker will agree with Him. Still, enforced poverty is a rotten thing for anyone to have to endure, and our present social order will perish unless in a day of world plenty the great masses are no longer victims of it. Down with poverty! Away with it! Surely, if possible, and it ought to be possible, though I for one do not see in any social system on the horizon a perfect cure—certainly not in a Communism that makes all men slaves to the state.

But merely the abolition of all poverty due to injustice will not insure a happy or sane humanity. Even in a millennial state, there will still be foolish people who are not content to get on without the wise advice of wiser men and women; and there will still be sinful, wilful, selfish people who shipwreck others and themselves. Human beings on the whole are neither intelligent enough to live without direction in a complicated civilization nor good enough to live without confessors in any civilization. To say that they are, and that all they suffer from is socially remediable poverty is to defy both history and psychology. It is too bad that it is so; but facts are facts. There will continue to be necessity for skilled advisers, people trained in the problems of social and personal adjustment, no matter what our economic system. Men, women, and children need far more than justice and far more than food and lodging.

But the social workers of a more just social order will have to be better people than those of today, and better trained. The problems involved in soup and socks, which now take up a large part of their time, are the simplest of all human problems. They may be solved by social readjustments, though some of us are a little sceptical about even that. But the problems that will still remain are not at all simple or soluble by social compulsion. The social worker of the future will have to be an expert in human nature: skilled in psychology, trained in pedagogy, wise in the relationship of the individual (that strange creature) to his fellows. And I am quite certain that the social workers of the future will be more religious than those of today, for the simple reason that they will have discovered by sad experience that the thing that most ruins life is not social injustice or mere lack of dollars and cents, but rather sin—sin and the woeful personal incompetence of the average man and his wife. Some things there are which are not solved by justice at all but only by love, the selfless love of the strong and competent for their weaker and less competent brethren; and for such love the impact of religion is a simple necessity.

CHRIST'S WHOLE LIFE was a cross and martyrdom, and dost thou seek rest and joy for thyself?
—*Thomas à Kempis.*

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.
Editor

V

"The fruit of the Spirit is . . . long-suffering, kindness, goodness."

THE "first and great commandment" is not *first* because our Lord so spoke of it. It stands not on fiat, but on fact. It is the eternal order. If there be a God, He is at the center. If the universe have a Creator, every atom, motion, breath comes from Him, depends on Him. We believe it as regards the universe. But we deny it as regards ourselves. That is the cause of our trouble. We cannot break God's laws. We can only break ourselves against them. That is what has happened. Men have tried keeping God on the circumference, instead of at the center, only to find their lives broken to pieces, without meaning, without aim, ruled by passing whim and sudden impulse; "compared unto the beasts that perish." So the Spirit, aiming to reconstruct the ruin, begins at the point whence the disaster came. The first fruit of the Spirit is "love, joy, peace." God now is at the center, as is His loving will. With the first commandment acknowledged and obeyed, the Spirit leads onward to the second, which "is like unto it." It is a natural passage, following the Spirit, from love for God, and joy and peace in God, to "long-suffering, kindness, goodness" towards our neighbors.

THESE THREE WORDS might be called St. Paul's "social program." They are the materials out of which he would build the Christian social fabric. To us they may seem general and vague. If so, it is the fault, not of St. Paul's language, but of our own. There are no English synonyms for his Greek words. The revisers did their best to match his Greek with our English but much of St. Paul's meaning "breaks through and escapes." His thought goes deep, and reaches far, in tracing the spiritual growth of "neighborliness."

He begins with "long-suffering," which is more than patience or endurance, great as those virtues are. Our phrase "good-natured," in its almost active sense of proof against all provocation, helps to interpret it. It means a loving spirit which never loses heart; does not take offense, or have its feelings hurt, or resent injury. Its perfect fruit is seen in our Lord's first word on Calvary, "Father, forgive them for they know not what they do."

"Kindness" is the next stage in the growth of love of neighbor. "Kindness" means not only a good will but a spirit watching for opportunity of doing good. It sees the best even in the worst. It finds something lovable even in the unlovely. Again its perfect fruit is seen in our Lord, and nowhere quite so perfectly as in His thoughtful sympathy, in His death agony, for His Mother and His loved disciple.

Finally, as to "goodness." St. Paul uses an uncommon word, based on a common root, but expanded so as to indicate an overflowing measure of what men usually mean by "goodness." He brings to mind our Lord's warning that His disciples must "exceed" all ordinary tests of righteousness if they would be citizens in His new Kingdom. It is generosity in doing good, in giving self for others, and to others, that St. Paul means by "goodness"; love without reservation, without cautiously drawn limits; love such as our Lord showed to the repentant thief, whom He welcomed on the instant, not simply as a beneficiary, but as a friend: "Today shalt thou be with Me in Paradise."

In all this there is no explicit plan for "social justice"; no articulated scheme of "economic reconstruction." And yet, were we to set the Spirit free to lead us in the way of "long-suffering, kindness, goodness," the Kingdom of Heaven would be very near at hand.

Prayer

II. Ways and Means of Reaching God

By the Rev. Walter C. Klein, S.T.D.

Curate, Grace Church, Newark, New Jersey

I EXPLAINED to you last week a few fundamental ideas about prayer and tried to give you an accurate notion of what you might expect to gain, what to lose, what to suffer, if you embarked upon a career in that field of endeavor. In this article and in the concluding article next week I am going to outline for you the theory and the practice of the three great kinds of prayer: vocal prayer, mental prayer, and what for the present purpose we shall call mystical prayer. We need to remember at the outset that we are attempting no more than a review and a digest of Christian experience in this department of the spiritual life. Many present day books on the subject leave the vast wealth of the past untouched and, for the most part, unmentioned. Their authors seem unaware of the fact that prayer has been an object of scientific thought quite as much as nature and man have been. For centuries devout Christians have been praying, and many of them have been intelligent as well as good and therefore have had to organize in their minds the knowledge they acquired on their knees. The fruit of their analysis and classification is a substantial body of literature. To leave these writings out of account is to expose oneself to charges of ignorance and folly. We need not, indeed, we cannot, begin anew. We must assimilate what the spiritual teachers of the past have left for our edification. If you seriously want to learn how to pray, you can choose no better way than to master one of the numerous classics in this field of expression. With a little searching you will find one or more that further your peculiar bent. You will not have to go the whole way alone. Some master, with a temperament and a vocation similar to your own, can be found to guide you.

Spiritual teachers in general recognize three phases or steps in the life of prayer: (1) The stage of purification, during which we empty our minds and souls of their errors and evil affections; (2) the stage of illumination, in which God sheds the healing and strengthening light of truth upon the soul; and (3) the stage of union, in which we reach the end of our endeavors, an abiding love for and a continuous intercourse with God. This soul or that may find the first or the second stage shortened or lengthened to meet its requirements; but every soul, in its progress, must spend some time being purified and some time being enlightened. Usually illumination begins before purification is complete. To these three stages the three forms of prayer roughly correspond. We are going to consider the last form next week. Now we shall confine ourselves to the first two.

Vocal prayer is prayer in which words are used, whether they are uttered with the lips, read from a book without sound, or strung together coherently in the mind. Vocal prayers plainly fall into two classes: public prayers and private prayers.

Public prayer lies largely outside the range of our own preferences. The Eucharist, Morning Prayer, Evening Prayer, and many other services have prescribed forms, from which only a limited departure is allowed. They are exercises in which all those who own the authority of the Church are under obligation to participate. They contain gifts free to all, necessary for all. It would be a poor and short-range mysticism that felt

only contempt for these prayers because they consist so largely of fixed forms. Within the frame of the Mass or of any other service the soul has room to do its own specific work. Its share in common worship safeguards it against individualism and singularity—both serious perils. As it prays with others it is repeatedly reminded that itself and God are not the only realities, but that God cares also for the souls about it. It feels the support of these other souls in its contest with its own infirmities.

IN THE MASS the soul is most clearly aware of the encouragement it derives from the difficulties of the saints and the assistance it gains from their triumphs, but in Morning Prayer and Evening Prayer it finds a lesser degree of the same help. The recitation of the Psalms is so potent a form of spiritual discipline that many a monk, devoting himself lovingly to this exercise several hours a day and spending the rest of his time digesting the doctrine of the Psalms, has climbed without any other aid to the topmost peak of prayer. All the understanding, all the love, all the attention we can bring to our public prayers, to the prayers we offer in common with the rest of Christ's Body, are acceptable to God and may well shorten the way of prayer for us and lighten its labors. If we had to choose between the appointed public prayers of the Church and our private devotions, we should feel bound to discard the latter, for the simple reason that, if we are Catholics at all, and not individualists, if we value the solidarity of all believers and deplore singularity and lone-handedness, we must know that our private prayers depend entirely upon the spiritual abilities we received in baptism and upon the sacramental grace that has been given us since—in short, upon our membership in the Church. To be sure, if we were cut off from the ministrations of the Church through no fault of our own and were careful to remain unpolluted by sin, we could keep our souls alive and active on the simple fare of private devotions. But, so long as we have access to the sacraments and can take part in public worship, any neglect of the common exercises for the sake of pursuing some private end in prayer would be the baldest kind of presumption. I labor this point so long and with so much feeling because Episcopalians have so meager a sense of obligation with regard to the Eucharist and other public services. Every sound spiritual life has its roots in the community of the faithful, and to despise the exercises of the community is to invite disaster.

Yet, since we are constituted as we are, sacramental grace remains raw material until we put it into useful form by means of private prayer. The prayers we say in the silence of our chambers must center about God, other people, and ourselves. To God we offer adoration and thanksgiving. We are glad He is what He is, and we tell Him so. For others we offer our intercessions, and we ask the saints for their prayers, whether their sanctity is fully realized in Heaven or is still in the making, either in this life or the next. For ourselves we ask what we think we need, protesting our willingness to take what God gives and like it. So long as private prayer includes all these

things, it is sound and profitable, no matter how little time circumstances permit us to devote to it.

UP TO THIS POINT we have been thinking of vocal prayer, prayer in which the use of words plays an essential part. But often, in vocal prayers well said, the soul shakes off the fetters of language and communicates with God in a more direct way. For the sincere soul, vocal prayer leads naturally and easily to meditation, in which the mind considers truths put before it, applies them to itself, experiencing sometimes appropriate emotions (but never seeking these emotions or relying upon them when they occur), and finally signifies its willingness to live according to the truths it has come to understand by making a resolution and carrying out this resolution boldly and promptly. There are many different methods of meditation, and one would require years to master them all. In the end, every soul, taught by the Holy Spirit, must work out its own method. Most people will find it best to begin with a book of three point meditations, learning by degrees, as the method becomes second nature, to take a passage of Scripture, divide its subject matter into three heads, and make a meditation for themselves. We are, however, by no means limited, nor is the Holy Spirit limited, to passages from the Bible. A verse of a hymn, a phrase from a collect, may draw us immediately to the contemplation of some truth and keep our minds fixed effortlessly upon it for a period of time. Or, again, in the course of a set meditation, we may hit upon something that arrests and engages us during the rest of our prayer time, so that we need go no farther that day. Such experiences lead us gradually to the highest kind of prayer attainable by our own faithfulness and perseverance, the prayer called "the prayer of simple regard." Many busy people reach that level in time and find it possible to stay there indefinitely. They are on the borders of a fascinating land, full of terrors and delights, into which only the chosen may venture, for God does not summon us all to meet Him there. Many have gone into it and returned with incredible tales. I am going to tell you some of those tales next week.

(To be concluded)

"Or Race Or Creed"

LAST FRIDAY in the Cathedral of St. John the Divine the last rites were held for Michael Pupin, the herdboyc of Serbia who became the world-famous American physicist. Recognized in his profession by his election to the presidency of the American Association for the Advancement of Science, he was more widely known and beloved as the "immigrant" who became the "inventor." As a scientist he found in his long distance studies "concrete physical evidence that God loves the soul of man" into which "the spirit of the Lord has planted liberty."

It is an impressive sequence that today the son of a slave receives like attention on his way to the grave—who beholding the glory of the Lord found the same liberty and is "changed into the same image from glory to glory." "Gangway" is given to the soul of Richard B. Harrison by whose simple, reverent art the poignant incidents of the pilgrimage of life have been glorified even as the faith of Pupin was strengthened by science. Religion offers its requiem alike to both who have, each in his own faith and work, made mortal life a nobler calling.

—New York Times.

I AM SOMETIMES troubled by the feeling of certain people that prejudice can be fought by saying nothing about it. This has never seemed to me a good method of solving any problem, and I think it's particularly ill-advised in the case of discrimination. The more we know about it the smaller will its territory be. Light, and a lot of it, is the best solution.

—Heywood Brown.

Churchwomen Today

Ada Loaring-Clark

Editor

Meditation

AS ONE GROWS in grace and in knowledge one realizes the value of meditation more and more. "Be still and know that I am God." One of the most helpful books that has been given to Churchwomen for a long time is *A Book of Meditations* (Morehouse, price 50 cts). The introduction by Miss Grace Lindley is worth its weight in gold! Nine meditations on one aspect of The Life of the Spirit—the Practice of Mental Prayer or Meditation—are recorded for us. They are the meditations that were given in Atlantic City at the conferences held immediately after the Rev. Dr. Howard Robins had addressed the Triennial on The Life of the Spirit.

Deaconess Anna G. Newell of St. Margaret's House, Berkeley, Calif.; Sister Elspeth of All Saints', who edited this book; Sister Olivia Mary of the Community of the Transfiguration, and Miss Grace Crosby are the Churchwomen who have contributed meditations, the other contributors being the bishops and other clergymen who led the conferences.

For the individual Churchwoman who would grow closer to our blessed Lord, and for the many who are devotional leaders in their parishes and dioceses, the book is indispensable. It fills a great need, its direct simplicity making a strong appeal to those who would learn to meditate or would lead others in meditation. Miss Lindley's introduction gives us a clearer realization, not only of the purpose but the different methods of meditation. She tells us that: "The best known methods of meditation are the Sulpician and the Ignatian." Of these approaches to God we learn much as we read what Miss Lindley has written. She also deals with the psychological approach to prayer: Relaxation, Concentration, Contemplation, Affirmation. These four steps are each enlarged upon and are a method used by the mystics of old, translated into modern language. I commend the book most highly to all those who desire practical help in deepening and developing spiritual life.

Our Prayer Life

WHILE WE ARE THINKING of deepening and developing the spiritual life there comes to my mind three pamphlets, published by the National Commission on Evangelism, 3510 Woodley road, Washington, D. C. (price three cents) which will be found a valuable aid for any woman who has the responsibility of devotional leadership.

These are *Steps in a Growing Prayer Life*, the sole purpose of which is to help Christians develop their spiritual strength in prayer, to the glory of God and for their own spiritual progress and growth. *What Is a School of Prayer?* tells us of the need for, the value of, and the methods of conducting schools of prayer. The Church is realizing the necessity for this practical training in prayer and in every Christian communion more emphasis is being placed on the actual practice of praying. *How to Make a Meditation* deals very practically with various ways of preparing for and making meditations. Brother Lawrence says: "How can we be with Him but in thinking of Him often? And how can we often think of Him, but by a holy habit which we should form of it?" Lists of many helpful books for reading are given.

Books of the Day

By Elizabeth McCracken

The Rural Church

THE EPISCOPAL CHURCH IN TOWN AND COUNTRY. By Goodrich R. Fenner. The National Council. Pp. 160. Cloth, \$1.00; Paper, 50 cts.

THE REV. GOODRICH R. FENNER was secretary for Rural Work of the Department of Christian Social Service of the National Council for only three years, and yet during his short tenure of office he made many contributions to the life of the rural Church. One of the greatest of these is his book, *The Episcopal Church in Town and Country*. On a vital subject Fr. Fenner has written a book that is interesting, stimulating, and challenging. Rural work is prosaic and plodding to many. To them the fine enthusiasm and rich idealism of this book will come as a happy surprise. Indeed, the very words "ideals" and "idealism" occur frequently in Fr. Fenner's pages. The basis of this quality in the book is Fr. Fenner's remarkable knowledge and understanding of rural life.

Among other important matters treated, Fr. Fenner discusses the place and power of psychology in town and country Church work. In his chapter on The Rural Pastor, he says: "The phenomenal development of the mental and social sciences is giving the clergy a new pastoral technique. Psychiatric case-workers are practically unknown in rural areas, there is scarcely a greater service that the rural pastor can render his community than by equipping himself to help his people in problems of mental health. Very few rural communities have judges who are trained to handle cases of juvenile delinquency. Young people constitute an especially needy group."

Fr. Fenner's book is solid. It contains 160 pages of information and material looking toward the upbuilding of the Church's work in town and country. The book cannot be exhausted, or even plumbed, at a casual reading; it must be studied. With all its value as a book for study, it is, however, intensely practical. It contains innumerable suggestions, programs, and methods for carrying on the Church's work. Reference is made to national and other agencies which may be called upon for aid, and there is a very valuable bibliography at the end of every chapter. The books recommended for collateral and wider reading would make a good library on rural work for either the clergy or the laity.

The Episcopal Church in Town and Country might well be studied by social workers, heads of Church organizations, and leaders of social agencies who are interested in learning the Church's approach to town and country work. The book is particularly valuable to the clergy, whether they be in charge of city parishes, town churches, or little missions. Even the difficult problem of the spiritual life of the clergy is covered well. The book also would make a good text-book on rural pastoral theology, and could be used to great advantage in seminaries, summer schools, and clergy clubs. All these groups are constantly asking for courses of study on rural work. Here is the response. In this book, this vital and pressing subject is thoroughly treated with constructive knowledge and interpretative vision.

HARRISON W. FOREMAN.

What Did Our Lord Think?

WHAT DID JESUS THINK? By Stanley Brown-Serman and Harold Adye Prichard. Macmillan. \$2.50.

THIS BOOK is the result of collaboration between a professional teacher of the New Testament and a distinguished preacher. Only specialists will appreciate the amount of research that has gone into its making, and the pains that have been taken to make it reliable. But the accent is thrown strongly on the practical import of the results achieved, so that the book is not so much a "Life of Christ" as an interpretation in modern terms of the significance of Christ's message and work. What does it signify to us, for instance, that in Christ's time "Kingdom of God" was normally an apocalyptic term? It signifies to us, for instance, just what the most modern science is now telling us, that the evolutionary process is discontinuous. So in the doctrine of the Kingdom "we cannot, in the interests of understanding, avoid the sense

of cataclysm." Consequently "the present earthly order cannot be complete, or even approximate completion. But the eternal and spiritual is able to cast its saving light upon the temporal and natural" (pp. 90-91). This admirable exposition is representative of the treatment as a whole, and in choosing this particular work for its members the Religious Book Club is to be complimented.

This is not to say that nowhere does exposition get the upper hand of historical precision. The writers' explanation of the Transfiguration story is written with a fine appreciation of the values involved. But when they say that the Transfiguration is "in reality the central point of the ministry," are they not assuming a bit too readily that they know exactly what occurred?

BURTON SCOTT EASTON.

A Modern Folk Tale

THE ISLANDMAN. By Tomás O Crohan. Translated by Robin Flower. Illustrated. Scribner. \$2.50.

THIS BOOK is filled with the "honey and the salt" that is in all true Irish "relatings." It reminds one of Padraic Colum's stories of the roads of Ireland. Even more it brings to the memory the folk tales gathered from remote places in Ireland by Douglas Hyde. Like all those other stories, *The Islandman* is a book of "rememberings." Whether older than the "chronicle of wasted time" or so young as yesterday, stories told by Gaelic story-tellers have the same quality of fresh charm.

Tomás O Crohan will be 79 years old on next St. Thomas' Day. His "rememberings" were written in Irish, chiefly in the form of letters to Brian O'Kelly of Killybegs. It is the story of Tomás' own life and the life of the little community on Great Blasket Island—off the west coast of Ireland. One great advantage it has over all other books of folk tales of Ireland: it is a long story, running to 303 printed pages. And almost the whole of Tomás' 79 years are covered, for his memory goes back very nearly to his babyhood. Dr. Flower has translated the book, which was first published in Irish, with fine skill. The flavor of the Gaelic is there.



THOMÁS O CROHAN
Author of "The Islandman"

New Novels

THE WILLOUGHBYS. By Alice Brown. Appleton-Century. \$2.00.

DESTINY'S MAN. By T. F. Tweed. Farrar & Rinehart. \$2.50.

AFTER A LIFETIME of routine in a prosperous New England village parish, Parson Willoughby, doctrinal preacher and student of Patristics, is asked to resign. His efficient wife, called to Europe, leaves him utterly lost; but with a houseful of drama under his roof his retirement proves anything but dull. For his daughter suffers under a fading romance; her former lover, while still willing to marry her, is deeply in love with another. The family cook sighs for a vanished sweetheart. And the Parson has brought home a half-crazed girl, in an effort to cure her. Faced with these human problems the Parson's academic faith is transformed into something more vital; he finally comes to say, "I have been converted. . . . It's been working in me since I stopped



ALICE BROWN
Author of "The Willoughbys"

preaching. . . . I've administered the Gospel faithfully, but I've made it a dream. . . . I cannot live with fatness any more." "We are all members of one body, and until we realize that, we're only on the fringe of life." And at the end he gives himself to missionary work.

Though the story is set in the present, the background and characters seem to antedate the depression era; but this is deliberate on the part of Miss Brown, who is showing the permanent worth of fundamental truths. And she tells the story in the beautiful prose that we have so long associated with her.

Destiny's Man is a story of the Federated Danubian States of the near future in which we have a recrudescence of the old Austrian Empire, with two forces set against each other. At the head of one is the Dictator Max, backed by his fascist "White-Jackets," and with the aid of his field-marshal, Von Stainz, he plots a senseless war against Italy. The forces of peace center around Johann Zimri, the son of an obscure plumber who has been educated as a physician; an "Early Christian," mystic and non-resistant. He has boundless influence, thanks to his good works, with the peasantry, and they devoutly believe his cures to be miracles. In the clash between the parties Johann is martyred and Max assassinated—and a united Danubia plunges exultantly into war. In this preview of coming European events the author of *Gabriel Over the White House* fails to do justice to the immensity of the spiritual issues he raises, but he tells a story of obvious sincerity.

M. P. E.

Books for Children

TABITHA OF LONELY HOUSE. By Hildegard Hawthorne. Illustrated. Appleton-Century. \$2.00.

THE WORK AND PLAY BOOKS. Six volumes. Illustrated. Macmillan. \$1.00 each.

HARUM SCARUM. By Sarah Bowes-Lyon. Illustrated. Dutton. \$3.00.

SOMETHING of Hawthorne's mystic quality enters into this story for girls and boys, written by his granddaughter. Lonely House has a bit of the atmosphere of the House of the Seven Gables; and Aunt Abigail is a little like Hepzibah. The resemblances, however, are those in the category of "family resemblances," not copies. Indeed, *Tabitha of Lonely House* is a decidedly original book. The scene is Concord.



IN OLD CONCORD
From "Tabitha of Lonely House"

The characters are some of them fictitious and some historic. Thus we have Tabitha and Louisa May Alcott; Will Wentworth and Ralph Waldo Emerson. The plot is one of those wholly imaginary situations that might so well have been real. School children will like the book. But, if they have read *Little Women*, they will miss Beth from *Tabitha of Lonely House*. The time of the story is after the death of Elizabeth Alcott, but surely her name would have been mentioned by the family, and her treasured possessions have been in Louisa's room.

Macmillan has made a set of books out of six books, published separately in the past year or two, each one of which helps children to do or to make something. The titles are: *Beginning to Garden*, by Helen Page; *The Box Book*, by Hazel F. Showalter; *Playing With Clay*, by Ida M. Wheeler; *With Scissors and Paste*, by Leila M. Wilhelm; *Working With Electricity*, by Katharine Keeler; *Your Work Shop*, by Edna Plimpton. Here are books for winter or summer, rainy or sunny weather; for the active and for the quiet child; for boys and girls. While each volume may be bought separately, the set would make a fine addition to the library of any family of children.

Harum Scarum is the work of a fourteen-year-old girl. Both text and illustrations are really remarkable. *Harum Scarum* is a horse. Eight colored pictures show this horse and other horses. In addition, there are other drawings. All are amazing, as the work of a child; the picture of *Harum Scarum* in the harness which

the Greengrocer "used for every horse he had," is perhaps the best of all.

St. John of the Cross

THE COMPLETE WORKS OF ST. JOHN OF THE CROSS, Doctor of the Church. Translated from the critical edition of P. Silverio de Santa Teresa, C.D., and edited by E. Allison Peers. Vol. II, *Spiritual Canticle*. Poems. Burns, Oates, and Washbourne, London. Pp. 470. \$6.00.

THE EAGERLY ANTICIPATED second volume of Prof. Peers' edition of the works of St. John of the Cross contains the two versions of the *Spiritual Canticle*, of which the shorter and earlier one is now for the first time made accessible to English readers. Hitherto the second version only, as translated by David Lewis, has been known to them. The first form of the *Canticle* held the field in all editions that were issued from 1627 to 1703, and then, for two centuries, the second and longer version alone was printed. Both were given by Padre Gerardo de San Juan de la Cruz in his critical edition (Toledo 1912-1914), and he put forward the suggestion that they were each of them by the saint, the second being the finished product, and the earlier and shorter, the original sketch. Padre Silverio holds a similar opinion. A French Benedictine, Dom Chevallier, however, who has made a close study of the problems over a number of years, is convinced that the second version was interpolated by a later hand, to meet the views of certain critics of the teaching of St. John of the Cross. His arguments are given in detail in his critical edition (Paris, 1930). Prof. Peers in his Translator's Note summarily dismisses the work of Dom Chevallier, and gives very briefly the conclusions of Padre Silverio in the matter, without however including the arguments of the Frenchman which the Spanish editor undertakes to refute. He quotes Padre Silverio as saying that no conclusive proofs have been alleged against the Jaén Codex and its group (the second redaction), but on the other hand fails to acknowledge that the proofs are not any more conclusive in support of Padre Silverio's contentions. It is true that many of the points are highly technical, but one of Dom Chevallier's main arguments can be understood by any intelligent reader. He claims that when the editor of the second version altered the sequence of the stanzas, he entirely changed the scheme of mystical experience which St. John of the Cross was describing. In the prologue of both versions it is distinctly stated that he is not writing for beginners. In the first version he starts where his other treatise, the *Dark Night of the Soul*, leaves off and proceeds to describe the stages of spiritual betrothal and spiritual marriage. In the second version the "argument" which is inserted before the beginning of the commentary speaks of the order which the stanzas follow as being from the time when the soul begins to serve God and tells of its passing through the purgative, illuminative, and unitive ways. The difference of scheme is striking.

Where learned scholars disagree, it is hazardous to offer an opinion. It would seem that in the nature of the case, in the absence of any authentic autograph, neither of the opposing arguments could be regarded as conclusive. The Carmelites themselves are not agreed. Louis de la Trinité in a series of articles in the *Etudes Carmelitaines* (1931-32) yielded unequivocal support to the position of Dom Chevallier. Two years later the same periodical gave space to a refutation of that position by Gabriel de Ste. Marie Madeleine. We must be very grateful for this English translation of both versions; but we may perhaps be allowed a little regret that Professor Peers missed the opportunity of bringing the problems with the opposing arguments squarely before his readers.

The poems of St. John of the Cross, which in the Spanish rank very high in literary merit, are extraordinarily difficult of translation. It would seem that we have here a better rendering of them than any that has hitherto appeared, so far as following the metre and rhyme scheme of the original is concerned. It was a good thought to give a literal version in the text of the treatises. In many cases it is more poetical than the rhymed verses.

MOTHER MARY MAUDE, C.S.M.

THE PEACE YEAR BOOK for 1935 published by the National Peace Council, London, contains the usual budget of information concerning all manner of peace organization together with a review of international affairs and of the peace movement at home and abroad. (National Peace Council, London, S. W. 1.)

NEWS OF THE CHURCH

Progress of Church in West Acclaimed

**Presiding Bishop Enthusiastic Over
Progress But Pessimistic Over
Dust Storm Damage**

CHICAGO—The Presiding Bishop and Mrs. Perry stopped briefly in Chicago this week on their return from the West where Bishop Perry has been on a tour of inspection of western dioceses.

Bishop Perry was most enthusiastic over the progress of the Church in the West. He was particularly enthused over the spirit shown among the clergy and workers in far western states and the rapidity with which such workers gather together from long distances on short notice.

Bishop Perry sees in the Forward Movement plan of the Church a great opportunity and a challenge. Such should give spiritual impetus to the whole work of the Church, he believes.

CONCERNED OVER DUST STORM AREAS

The Presiding Bishop expressed great concern over the stricken dust storm areas. He and Mrs. Perry were in these territories both going west and returning. He saw in the dust storms possible far-reaching future effects upon the territories stricken.

Bishop Perry was met at the Northwestern station by Bishop Stewart of Chicago, Bishop Johnson of Colorado, who is in the city speaking at the noonday services of the Church Club, and Wirt Wright, diocesan treasurer. Reports were given on the progress of the Chicago \$1,000,000 diocesan centennial campaign and he promised to return to the city for a "victory" meeting at St. Luke's Pro-Cathedral in Evanston in June.

Bishop Perry appeared rested and much improved in health.

Layman Organizes Drive for Confirmation Class

NEW YORK—The rector of St. John's Church, the Rev. Oliver Shaw Newell, met with an unusual response when he announced recently that he would be glad to see anyone who was thinking of confirmation, it being time to form the next confirmation class. A communicant of the parish asked three or four other communicants to meet him at his store to discuss an "important matter." When the men assembled at the store, expecting to hear some matter of finance mentioned, they were surprised to find that the man who had called the meeting wished them to join with him in interesting in confirmation occasional churchgoers who had not been confirmed and other acquaintances in the neighborhood.

Salt Lake City Cathedral Partly Destroyed by Fire

SALT LAKE CITY—St. Mark's Cathedral here was partially destroyed by fire March 31st. The sanctuary, choir, organ, and memorial windows were destroyed. The nave was saved and all the walls are still standing. The Cathedral was insured.

St. Andrew Brotherhood Plans National Meeting

**Convention to be Held at Sewanee From
August 28th to September 2d**

SEWANEE—A national convention of boys and young men is to be held by the Brotherhood of St. Andrew at Sewanee from August 28th to September 2d inclusive, with speakers and group leaders from all sections of the country.

The convention will be housed and the sessions held in the buildings of the University of the South, of which Dr. B. F. Finney, president of the Brotherhood of St. Andrew, is vice-chancellor. The convention will be in two sections, one for boys from about 12 to 16, and the other for young men from 16 to 24, with occasional joint sessions of the two groups.

The boys' convention will be in effect a "father and son" convention as each boy will be expected to bring his father, his chapter director, Church school class teacher, or other adult interested in boys, with him; while any man desiring to attend the convention will be expected to bring a boy with him.

Robert F. Weber of Detroit, Michigan, now a senior in Oberlin College, will be the chairman of the young men's convention, with J. R. Marcum, of Huntington, West Virginia, as counselor. Mike G. Jennings, of Greenville, South Carolina, senior in the Greenville High School, will be chairman of the boys' convention, with Capt. Richard H. Ranger, of Newark, as counselor.

The theme of the boys' convention will be The Four-Square Life for Boys Today, based upon St. Luke 2:52; and the theme proposed for the young men's convention is Christian Youth Building a New World.

Among the subjects on the provisional program are: Mobilizing Youth for Christian Conquest, Our World-Wide Fellowship, Young Men at Work for Young Men, Building a Christian Philosophy of Life, Elements in Personal Religion, Sharing Our Best with Others, and What Does the Church Mean to Me?

On Sunday morning the members of the convention will be assigned to the various mountain missions near Sewanee, to hold services and make informal addresses, and on Sunday evening there will be a farewell address at the Sewanee Cross on the edge of the mountain.

Dr. Russell, Famous Negro Educator, Dies

**Founder and Principal Emeritus of
St. Paul's School, Lawrenceville,
Va., Succumbs at Age of 77**

(See story on page 421)

LAWRENCEVILLE, VA.—The Rev. James Solomon Russell, principal emeritus of the St. Paul Normal and Industrial School, Lawrenceville, died at his home here the morning of March 28th, at the age of 77. The funeral took place March 30th.

As founder of St. Paul's School and its head from 1888 to 1929, Dr. Russell has long been known throughout the Church as one of the most distinguished and accomplished leaders of Negro education. He was born in Palmer Springs, Va., December 20, 1857, and from his early boyhood seemed to be destined, by his mother's ambition and his own patient industry, to do great things for his people. He earned his way through Hampton Institute with intervals of a year's work.

The desire to enter the ministry of the Episcopal Church came to him before he finished at Hampton and in 1882 he was graduated from the Bishop Payne Divinity School, Petersburg, Va.

BEGAN SCHOOL IN 1888

Seven days after his ordination to the diaconate he was at work in his first little mission, in Lawrenceville, and almost immediately began a parish school in the vestry room. In 1888 a three-room building was formally opened as St. Paul's School, with the principal and his wife and one other person as teachers and fewer than a dozen boarders.

The present school is famous, with a student body of over 700 boys and girls, enrolled in junior college, normal, high

(Continued on next page)

Southern Ohio Magazine Bishop Vincent Memorial

CINCINNATI—The February number of the *Messenger* of the diocese of Southern Ohio is a memorial to the late Bishop Vincent, recounting the story of his life and including 13 photographs of him taken at intervals from his 17th to 89th year.

This special number was mailed to all the bishops of the American Church and to the approximately 100 archbishops and bishops of the Anglican communion who last May wrote or sent congratulatory messages to Bishop Vincent on his 89th birthday. Copies of this number may still be obtained from the diocesan headquarters. The Rev. Canon G. P. Symons is editor.

Bishop Johnson For Archbishopric Plan

Insists Such System Holds Solution for Church's Problems at Present Time

CHICAGO—Creation of an American Archbishop for the Church, with a primatial see and larger authorities than are now given the Presiding Bishop was suggested by Bishop Johnson of Colorado, speaking before a group of Chicago laymen at the Hotel Sherman this week. Bishop Johnson was in the city speaking at Church Club Lenten noonday services.

Such a plan, in Bishop Johnson's opinion, offers the solution for the Church's problems at the present time. The Presiding Bishop at present has little authority, he said, and in fact hardly knows what his duties are. He said instead of the Church being episcopal at present, it is congregational and is run by vestries.

Under the system he suggested, Bishop Johnson feels the Bishop of a diocese and the vestry of a parish should have equal and joint authority in the election of rectors. As it is, he pointed out, a vestry can force any sort of a priest it pleases upon the Bishop of a diocese.

Bishop Johnson spoke at the noonday services on what the Church is and whether or not it has been a failure in modern times. He attacked the propaganda of Huey Long, Hitler, and Stalin, and labelled the present day gospel as "the gospel of be comfortable at any cost."

Other Lenten Programs

SAVANNAH, GA.—The season of Lent for this year is witnessing some rather radical and wide sweeping changes in the program of service and work at Christ Church, of which the Rev. Dr. David Cady Wright is rector. For seven years the noonday preaching has been the outstanding point in this parish's program. Congregations were large; the sermons were printed in the newspapers, and one year broadcast by radio. For certain very definite reasons these noonday preaching services will not be held this year, but a daily sermon by Dr. Wright will be published in the evening press as heretofore. The week-day services are being held at 5 P.M., a short Vesper service in the church daily, except Saturday. Chief emphasis is being laid upon teaching this Lent, and for this end the whole congregation is being divided into groups, to study under certain leaders.

Guest preachers are the Rev. Messrs. C. H. Goodwin, Newton Middleton, Mortimer W. Glover, Jr., Armand T. Eyer, and Randolph R. Claiborne, Jr.

CHICAGO—A series of special Lenten meetings has been arranged on the campus of Northwestern University under direction of the Church worker, Miss Daphne Hughes. Each Wednesday noon meetings are being held in Harris Hall, with the Rev. Alfred Newbery and the Rev. John S. Higgins as the leaders. Among the subjects discussed are: What My Religion Must Do for Me; The Conquest of Fear; Whom Shall I Marry?; The Functions of Laziness, and A Coöperating World.

In addition, each Thursday afternoon interviews are arranged with Mrs. Carl Pfanstiehl, consulting psychologist, and Miss Esther Stamats, vocational expert. Student chapel services are held at Seabury-Western Seminary chapel Sunday mornings and a forum for students each Sunday evening.

TROY, N. Y.—Noonday Lenten services are being held as heretofore at St. Paul's Church. Clergy

Dr. Russell, Famous Negro Educator, Dies

(Continued from page 429)

school, industrial, and grammar school departments. Numbers, however, are the least important indication of what Dr. Russell has meant to the whole cause of Negro education. As a former governor of the state has said, "The influences which have been going out from Brunswick county, through St. Paul's School, cannot be expressed in words. The silent, powerful influence of Archdeacon Russell is felt among the colored people of America."

His wife, the former Virginia Morgan, was of the utmost help in all his work until her death in 1920. Dr. Russell received the degree of Doctor of Divinity from Virginia Theological Seminary and Doctor of Laws from Liberia College, West Africa. His son, the Rev. James Alvin Russell, succeeded him as head of St. Paul's.

Since 1906, when the Board of Missions organized the American Church Institute for Negroes, St. Paul's has been one of the group of superior Negro schools co-operating under its direction and receiving much of its support through the Institute. There has also been a steady growth in local support and the school is held in increasingly high regard by Negro and white population alike.

Dr. Russell was a member of the National Council's Social Service Department from January, 1924, to December, 1931, the first Negro member of a National Council department. He prized his membership highly and attended the department meetings as long as his health permitted.

of the other Troy churches assist at the services, and the visiting preachers include the Rev. Messrs. John Haight, Thomas W. Attridge, William E. Sprenger, Lewis G. Morris, and J. Jarden Guenther.

FAIRMONT, W. VA.—The Rev. C. W. Brickman, rector of Christ Church, Fairmont, is preaching a series of sermons in the Fairmont Y. W. C. A. on Friday noons on the topic: Adventures in Living. The noonday services were inaugurated by the Rev. Mr. Brickman three years ago. They are the only Lenten noonday services, apart from the Church's Holy Week services, held in the city and each year grow more in public favor.

BALTIMORE—Preachers at the mid-day Lenten services in St. Paul's Church here are Bishop Helfenstein of Maryland, the Rev. Messrs. Robert S. Chalmers, Noble C. Powell, Don Frank Fenn, Arthur Lee Kinsolving, Walter O. Kinsolving, S. Thorne Sparkman, Bishop Strider, Coadjutor of West Virginia, the Rev. S. C. Hughson, O.H.C., the Rev. John Crocker, Bishop Fiske of Central New York, and the Rev. Bernard Iddings Bell. The rector, the Rev. Dr. Arthur B. Kinsolving, will conduct the Three Hour Service Good Friday.

WASHINGTON, D. C.—Among the Lenten speakers at Washington Cathedral are Bishops Freeman and Rhinelander, and the Rev. Messrs. Edwin B. Niver, W. L. De Vries, A. P. Stokes, R. L. Wolven, Malcolm S. Taylor, and Dean G. C. F. Bratenahl.

DETROIT—When Bishop Stewart of Chicago visited Detroit to speak for a week at the Lenten noonday services of the Detroit Council of Churches, the Church people of Michigan determined to make other opportunities for him to address them. As a consequence he addressed the March meeting of the Woman's Auxiliary in St. John's Church, Detroit and the Round Table Fellowship sponsored by the diocesan department of religious education.

Evangelism Group Prepares Pamphlet

Chairmen of Committees Are Announced by Bishop Dallas, Head of National Group

CONCORD, N. H.—A pamphlet on The Preparation for Confirmation is being planned by the National Commission on Evangelism, according to Bishop Dallas of New Hampshire, chairman. The committee on literature is at work on the proposed pamphlet.

Other members of the commission are Bishops Booth of Vermont, Hobson of Southern Ohio, and Remington of Eastern Oregon; the Rev. Messrs. John S. Bunting of St. Louis, F. D. Butler of Madison, Wis., and A. C. Zabriskie of Alexandria, Va.; and Messrs. Warren Kearny of New Orleans and G. W. Hall Smith of Providence.

The Rev. Malcolm S. Taylor of the College of Preachers continues as director of evangelism, with Samuel Thorne of New York City as secretary-treasurer, Dr. L. W. Glazebrook of Washington as field worker, and Coleman Jennings of Washington as associate field worker.

The Rev. Dr. Zabriskie is chairman of the executive committee. Other committee chairmen are Bishop Remington, committee on literature; Bishop Booth, committee on missions and retreats; Mr. Jennings, committee on evangelism in the colleges; and Bishop Remington, committee on finance.

Churches Call Members to Prayer for India

LONDON—With the warm approval of the Archbishop of Canterbury and the leaders of the other Churches, an appeal is being addressed by the missionary societies to the people of Great Britain, calling them to prayer for India.

"We are approaching the climax of one great stage in the constitutional development of India and the opening of another," the appeal reads, "and it is perhaps natural that at such a time strong opposing forces should show themselves. Not only is there acute and sincere division within British opinion, but there is a deeper division between India and Britain. Between those in the two countries whose outlook and attitude would normally lead to a harmony of view, there is a gulf; what British statesmanship offers, believing it generous as well as wise, multitudes of Indians refuse as valueless; what even Indian moderates demand as the presupposition of a peaceful settlement, equally sincere British opinion considers certain to lead to widespread disruption of order. . . .

"Our hope lies in the grace and power of God. . . . For no skill of man can bring peace to India or Great Britain or to any other country but only the will of God."

Churchman Treasurer of Scouts

NEW YORK—Lewis Gawtry, prominent Churchman of New York City, has been elected treasurer of the executive board of the Boy Scouts of America. He has been active in Scouting since the beginning of the movement. He is a banker.

Forward Movement Folders in Demand

Orders from Dioceses Cause Large Printings of Publications; 671,199 Copies of "Discipleship"

CINCINNATI—Orders from the dioceses have necessitated large printings of the publications of the Forward Movement Commission. Up to March 23d, 39,428 copies of Bishop Hobson's radio address had been circulated; 83,472 copies of the leaflet *The Episcopal Church*, and 671,199 copies of the folder *Discipleship*.

The Commission's manual for Lent reached out for persons who had never yet really responded to the call of Christ; and to others with a recall to deeper discipleship.

The Commission's new manual for the Great Fifty Days between Easter and Pentecost has as its keynote the title, "Disciples of the *Living Christ*." True to Gospel and Prayer Book teachings it views the discipline of Lent as only a right beginning, the clearing away of rubbish and the laying of a foundation. It strikes out at the commonly accepted heresy that Easter ends the Church Year when Churchmen may relapse again into casualness.

It teaches such a use of the Great Fifty Days as the first disciples' experience when in company with their Risen Master they solved their doubts, focussed their faith, and were filled with wonder and power.

THEME DEVELOPED

The theme is developed through daily Bible readings, daily meditations, and counsel for daily action as follows:

Easter Week: The Disciples and Their Living Master.

Second Week: The Disciples in Their Home Circle.

Third Week: The Disciples in Their Parish.

Fourth Week: The Disciples in Modern Society.

Fifth Week: The Disciples in the Wider World.

Ascension Week: Christ the Living King.

Seventh Week: The Gifts of the Holy Spirit.

Ascensiontide is to be spent by all in watching and prayer. Missions and retreats are to be held in the ten expectant days for winning souls, for instructions, baptisms, recalling to loyalty, and to the long neglected altar.

Whitsunday is to be the climax. The Presiding Bishop and the Forward Movement Commission call the Church in every place to make Whitsunday a day of great gladness, missionary expression, and ingathering of members.

The Presiding Bishop calls for a Church-wide corporate Communion at Pentecost. After the offertory the people are to be led in a corporate ritual act whereby they reaffirm their vows taken in baptism and confirmation—with the new members received into the body.

Special Greetings from President and Bishops to West Texas Church

SAN ANTONIO, TEX.—Special greetings from President Roosevelt and messages from three bishops who were former rectors here, featured the March 10th morning services at St. Mark's Church which opened a lengthy celebration of the 60th anniversary of the church and the 85th year of the parish.

Greetings from President Roosevelt were read by the Rev. Arthur R. McKinstry, rector, who was chaplain of the New York state legislature during the President's term as governor.

Long distance telephone and loud speakers brought the voices of former rectors from distant cities.

Bishop Cook of Delaware, president of the National Council; Bishop Stevens of Los Angeles, and Bishop Huston of Olympia, spoke to the congregation from their homes.

Bishop Sterrett Consecrates Bethlehem Cathedral Chapel

BETHLEHEM, PA.—The new St. Mary's Chapel at the Pro-Cathedral Church of the Nativity was consecrated March 5th by Bishop Sterrett of Bethlehem. A number of prominent clergymen of the diocese assisted.

The new chapel is a part of the building program of the 70th anniversary year of "Faith and Progress." The building program is operating on a "pay as we go" basis. The chapel is built through the gift of St. Mary's Guild. Members of the parish gave the furnishings.

Visitor Confirms in Philippines

MANILA—Bishop Matthews, while visiting in the Philippines recently, confirmed a number of classes in the mountains and in Manila.

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Pro-Cathedral Joins Chicago's Campaign

St. Luke's Seeking \$200,000, With \$60,000 for Diocesan Fund and \$140,000 for Parish

EVANSTON—St. Luke's Pro-Cathedral, Evanston, is the latest large parish in the diocese of Chicago to join heartily in the \$1,000,000 centennial fund campaign. This week St. Luke's decided to seek to raise \$200,000, of which \$60,000 would go to the diocesan fund and \$140,000 to the parish fund. George K. Gibson, for many years a leading layman in the diocese, was named chairman of the St. Luke's campaign fund.

St. Luke's this year is celebrating its 50th anniversary and the jubilee program will be part of the campaign. In June it is planned to have a great victory service, with the Presiding Bishop taking part.

Bishop Freeman Addresses Jews

WASHINGTON, D. C.—Bishop Freeman of Washington was one of the principal speakers at the final banquet held in connection with a four-day conference of Jews, representing three national groups of Hebrew organizations, which met in Washington March 22d to 25th.

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Redeemed, Regenerated, Risen. James O. S. Huntington, O.H.C.

Five-Minute Sermon—The Union of God and Man. W. S. Chalmers, O.H.C.

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Brazil Undertakes Forward Movement

Council Plans Two-Year Program of Spiritual Development; Gains in Communicants, Pupils

PORTO ALEGRE, BRAZIL—A committee to carry out a two-year program of spiritual development along the lines of the Forward Movement was appointed at the 37th annual council of Southern Brazil.

The council approved the report of the missionary society, including its budget and program of work for the current year. A part of this program includes the full payment of the quota of the district.

Statistical reports show gratifying increases in the number of public services, in the total number of communicants, in the number of pupils in the day schools, and also a slight increase in total receipts in Brazilian currency.

The council adopted the recommendations of a committee appointed a year ago to study the whole question of progressive self-support. This committee had reported a series of recommendations as follows:

"1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy;

"2. That the congregations not yet self-supporting increase their contributions toward the support of the clergy according to a sliding scale. The scale includes every mission in the district;

"3. That each parish in addition to these contributions pay the 7½ per cent due the Pension Fund;

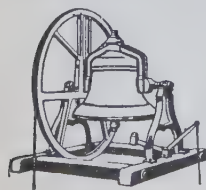
"4. That in every parish, congregation, or mission, there be created and intensified the spirit of general coöperation in the work of the Church and that the members be taught to contribute liberally toward the support of the clergy as a means not only of hastening the independence of the Church but also of stabilizing its establishment in Brazil."

Chicago Catholic Club Meeting

CHICAGO—The Catholic Club of Chicago will hold its next monthly meeting at St. Ann's Church, Chicago, with the Rev. Dr. Hubert Carleton of St. Augustine's Church, Wilmette, as the speaker. The date is April 9th. During Holy Week the club will supervise services at St. Andrew's Church, Evanston.

Dr. Keller Visits Seminaries

CINCINNATI—Dr. William S. Keller, founder and head of the Cincinnati Summer School for seminarians and the younger clergy is making his annual visits to the various seminaries in preparation for the next annual session of the school.



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10,000 in South Florida Hear Church Army Men

ORLANDO, FLA.—In seven weeks the Church Army Cycling Troubadours in the diocese of South Florida conducted 149 services with a total attendance of nearly 10,000. A total of 4,468 adults and 4,214 children were reached.

New York Social Workers to Hear Dr. J. Finley

NEW YORK—The fellowship of Church Social Workers will have Dr. John H. Finley as their guest of honor and speaker at the Fellowship Dinner April 8th at the Hotel Gramercy Park. The dinner will be preceded by a devotional service in Calvary Church, conducted by the Rev. Dr. Frank Gavin of the General Theological Seminary.

The membership of the Fellowship of Church Social Workers has increased steadily in the 10 years since it was founded. Church men and women engaged in social service work in the diocese of New York are eligible for membership, whether that social work be connected with the Church or with secular agencies. Bishop Gilbert, Suffragan of New York, organized the fellowship when he was executive secretary of the diocesan social service commission.

Scottish University to Confer Honorary Degree on Dr. Easton

NEW YORK—The Rev. Dr. Burton Scott Easton, Professor of the Literature and Interpretation of the New Testament in the General Theological Seminary, will receive the honorary degree of Doctor of Divinity from the University of Glasgow, Scotland, at exercises to be held at that university June 19th. Dr. Easton has been notified of the award by the clerk of the university senate, and also by Sir Robert Rait, vice-chancellor and principal of the university. Dr. and Mrs. Easton will sail for Scotland June 7th, on the S.S. *Scythia*.

Central New York G. F. S. Grows

UTICA, N. Y.—Miss Frances L. Talcott, Utica, diocesan president of the Girls' Friendly Society, reports steady progress, there being now 1,516 members in the diocese of Central New York.



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Community Problems Stressed in Lecture

Dr. Hart of Washington Insists All Social and Missionary Questions Found in Most Parishes

PROVIDENCE, R. I.—The Rev. Dr. John Oliver Hart, rector of St. John's Church, Washington, D. C., who was the Lenten noonday preacher at Grace Church recently, lectured in St. Stephen's Guild House for the social service department of the diocese. His subject was The Parish at Work Meeting Community Problems.

It is Dr. Hart's contention that all the social and missionary problems of the world can be found within one mile of most parish churches. For that reason he has no difficulty developing an interest in missions—that is all a part of the every-day life of the parish.

Fr. Hoffman Conducts Retreat

NEW YORK—The Rev. William M. V. Hoffman, S.S.J.E., conducted a quiet day for women at the Church of St. Mary the Virgin March 29th.

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Industrial Conference in New York April 8th

Department of Christian Social Service Directing Regional Meeting in St. George's Church

NEW YORK—Under the general topic, The Church and Social Security, the next regional industrial conference under the direction of the National Council's Christian Social Service Department is to be held April 8th in St. George's Church, New York, by courtesy of the rector, the Rev. Dr. Karl Reiland, with sessions at 10:30 A.M., 2:30 P.M., and 8 P.M. The Federal Council's Department of Church and Social Service is coöperating. Forty Churchmen are a sponsoring committee.

Current widespread concern for social security will, it is believed, give particular interest to this consideration of the subject in the light of the social principles of the Church. The Rev. C. Rankin Barnes, executive secretary of the National Council's Social Service Department, states as the purpose of the gathering: "This conference, set up to explore the relation of the Church to the whole question of social security, is designed primarily for the clarification of issues. Resolutions of policy will not be adopted."

With this end in view, the speakers and their subjects are:

In the morning: Bishop Gilbert, Suffragan of New York and chairman of the sponsoring committee, An introductory statement.

John B. Andrews, Ph.D., secretary, American Association for Labor Legislation, What Is the Problem of Social Security?

Fr. Barnes, The Church's Concern With Social Security.

Spencer Miller, Jr., the Social Service Department's consultant on industrial relations, Labor's Concern With Social Security.

In the afternoon: Edwin E. Witte, Ph.D., professor of Economics, University of Wisconsin, and executive director of the national Committee on Economic Security, The Government and Economic Security.

Bradford B. Locke, executive vice-president, Church Pension Fund, The Church Pension Fund and Social Security.

In the evening: Miss Frances Perkins, Secretary of Labor, The Goal of Social Security.

International Convention

LONDON—The second World Convention of Churches of Christ (Disciples) is to be held in Leicester August 6th to 11th with a probable representation of 35 countries.

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Plays With Religious Meaning Read, Reviewed at Lenten Church Service

MORGANTOWN, W. VA.—On Wednesday evenings during Lent Trinity Church, Morgantown, holds informal services with reviews and readings of plays with religious meaning. Professors and students of the University of West Virginia have been asked by the rector, the Rev. W. G. Gehri, to read and review the plays.

Spiritual Healing Service in New York City Church

NEW YORK—The Rev. Dr. Donald B. Aldrich has inaugurated a Service of Healing in the Church of the Ascension, at 5:30 P.M., on Saturdays. Dr. Aldrich made the following explanation:

"The technique is not a substitute for physical healing but would be a support to it. The 'heavenly healing' asks for the coöperation of the depths of the mind in four progressive ways. First: *Remember* for five minutes whatever of good has come to you. Second: *Recollect* your weaknesses but without self-condemnation or the imagined virtue of remorse. Third: *Relate* these admitted shortcomings by contrast with the love of one who trusts you, or to your unspoiled opportunities, or to the best that means most to you. Wait until this contrast is clear. Then you will know the fourth step—*Restore*. This last is God's response."

Bishop Ingley Conducts Dallas Mission

DALLAS, TEX.—Bishop Ingley, Coadjutor of Colorado, conducted an intensive preaching mission at Christ Church, Dallas, from March 10th to 17th.

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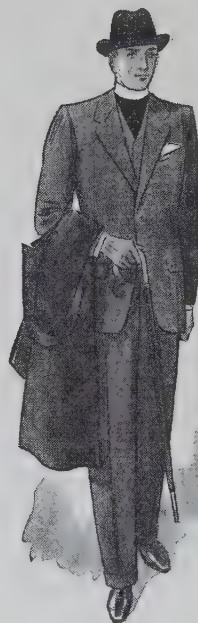
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Rev. C. R. Barnes Addresses Boston Church Home Society Meeting

BOSTON—The Church and Child Welfare in a Changing Day was the subject of an address by the Rev. C. Rankin Barnes, executive secretary of the National Council's Department of Christian Social Service, at the annual meeting of the Church Home Society in Boston March 19th.

In the course of his address, Fr. Barnes stated that Church social agencies in particular should be primarily concerned with the quality rather than with the extent of their work. Lincoln Baylies, reelected president of the Church Home Society of which Ralph S. Barrow is executive secretary, announced that the society is one of the 100 or more Boston social agencies uniting in a community money-raising plan for the next few years.

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Presiding Bishop Visits Salt Lake City

City and State Dignitaries Extend Hospitality; Governor Attends Service, Reception

(See cover photo)

SALT LAKE CITY—City and state dignitaries joined with Churchmen March 24th in extending the hospitality of Salt Lake City to the Presiding Bishop. Bishop Perry and Mrs. Perry have been week-end guests here.

Churches were thronged at morning and evening services to hear sermons preached by Bishop Perry, while in the afternoon more than 200 friends and admirers attended a public reception for Bishop and Mrs. Perry at Rowland Hall.

Bishop Perry celebrated Holy Communion Sunday at 8 A.M. in St. Mark's Cathedral, and at 9 A.M. was honored guest, with his wife, at a breakfast at St. Paul's Church. Church school children of St. Paul's heard an address by the Bishop at 10 A.M., and at 11 A.M. Bishop Perry delivered a sermon at St. Mark's Cathedral.

Gov. Henry H. Blood was among the congregation at the latter services. Gov. Blood and Mayor Louis Marcus also were among those attending the reception at Rowland Hall.

The reception was sponsored by the Women's Guild of the Cathedral.

In the evening Bishop Perry preached in St. Paul's Church.

Bishop Perry and Mrs. Perry left for Laramie, Wyo., for a brief visit en route to New York. They came to Utah from Portland, Ore., where the Presiding Bishop attended a conference. The Presiding Bishop had visited the diocese of Olympia at the conclusion of the conference.

Prior to their departure from Salt Lake City the Presiding Bishop and Mrs. Perry were entertained at an organ recital in the Latter Day Saints tabernacle.

Mission at Springfield, Ill., Church

SPRINGFIELD, ILL.—The Rev. C. M. Ser-son, S.S.J.E., of Canada, is to preach a mission at St. Paul's Church here from Mid-Lent to Passion Sunday.

Mission at Baltimore Church

BALTIMORE, MD.—Dr. Larkin Glazebrook of the national Commission on Evangelism recently completed a mission in the Church of the Resurrection, Baltimore.

Central New York Deans Given Additional Duties

UTICA, N. Y.—At a recent meeting of the deans of the five districts of the diocese of Central New York, a scheme was worked out whereby each dean will assume additional responsibilities over missionary work in his district, thereby relieving the Ven. A. A. Jaynes of some of his missionary duties.

Bishop Littell Receives Many Gifts on Consecration Anniversary

HONOLULU—Bishop Littell of Honolulu was the recipient of many gifts on the occasion of the fifth anniversary of consecration as Bishop of Honolulu. Chief among these was a picture of the service held in Westminster Abbey on Queen Victoria's Golden Jubilee, June 21st, 1887, showing Hawaiian royalty in the foreground. The picture was purchased from the estate of Princess Kalaniana'ole, the last member by blood of the royal family and a generous benefactor of the Hawaiian congregation of St. Andrew's Cathedral, and presented by Mr. and Mrs. Frederick W. Cowan of Toronto, Canada, who are vacationing in Honolulu. Accompanying the picture was Queen Victoria's copy of the program of the jubilee month with lists of the delegations in attendance and gifts, which she had given to Queen Kapiolani.

Bishop Littell also received from Dr. Mildred Staley, daughter of the first Bishop of Honolulu, an enlarged photograph of Queen Emma's visit to the University of Oxford in 1865, showing her surrounded by the university professors and the Bishop of Oxford. Queen Emma was on the throne when the English Church was invited to establish a mission in Hawaii.

A staff with a beautifully carved miter at the top was presented by the Cathedral parish vestry to be placed by the pew of the Bishop's family.

Forward Movement Given Fresh Impetus in South Florida

ORLANDO, FLA.—Fresh impetus to the Forward Movement in South Florida was given by Bishop Maxon, Coadjutor of Tennessee, who, assisted by Bishop Wing of South Florida, conducted three conferences for the clergy: in St. Andrew's, Tampa, March 18th; in Holy Trinity, West Palm Beach, March 19th; and in the Cathedral parish, Orlando, March 20th. Each conference was marked by good attendance and keen interest.

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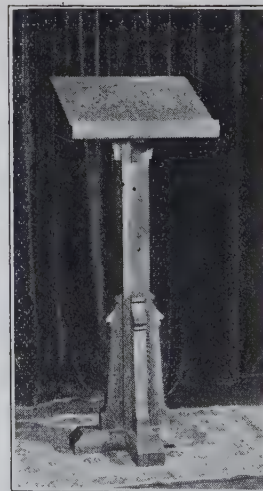


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Experiences in East Recounted by Bishop

Objects to Zionist "Flappers and Foreigners"; Bombay Visited by Bishop Matthews

TRENTON, N. J.—In a lengthy letter, Bishop Matthews of New Jersey describes some of his experiences in the East. Of Palestine, he says: "I have no quarrel with a Zionism which has a real basis in religious faith and fervor. But the Zionists in these neat modern colonies, flappers and foreigners in their ancient land, make a poor impression, and when one sees that much, if not most, of the motive is commercial industrialism, one does not wonder that their 'house is left unto them desolate.' A Jewish hydro-electric company is helping on the desolation (of the Sea of Galilee) for dividends."

He speaks of the impressiveness of the fact that of Capernaum there is no certain trace except the noble ruins of the great synagogue built by the noble centurion whose servant the Lord healed.

Bishop Matthews celebrated the 20th anniversary of his consecration St. Paul's Day in the Cathedral at Bombay. Owing to an epidemic he was unable to visit the important fields of Dornakal and Madras.

One of the most vital and refreshing pieces of work visited was that of Fr. Douglas and the Sisters of the Epiphany at Behala near Calcutta, he wrote. The chapel, with its thatched roof and mud walls, is within a vision of rich beauty like a part of another world. Fr. Douglas says that it is quite a simple matter to recognize the native Christians one meets along the streets of Calcutta by the light in their faces; and Bishop Matthews adds that one believes this readily after experiencing the atmosphere of the mission. Bishop Matthews is expected back in Princeton April 26th.

Program for Church Congress at Bournemouth is Issued

LONDON—The program of the forthcoming Church Congress at Bournemouth, from October 8th to 11th, has just been issued.

The subjects to be discussed include Christianity and Communism, and Christianity and the Relationship between States.


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Christianity and Communism will be considered under the following headings: Christianity and Economics, speaker, Prof. Ernest Barker; Marxian Communism, by J. G. Lockhart; The Challenge to Christianity, by M. B. Reckitt.

MEMORIALS FOR EASTER



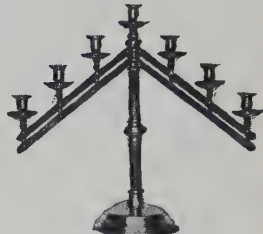
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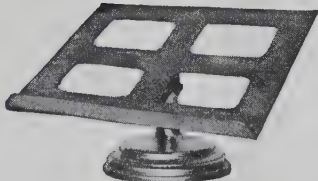
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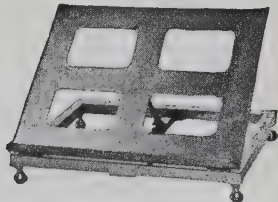
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London Cathedral Broadcasts Planned

Overseas Listeners May Hear Series of Monthly Services; Program Begins June 9th

LONDON—Arrangements have been concluded between the Dean and Chapter of St. Paul's Cathedral and the British Broadcasting Company for monthly Empire broadcasts of services from the Cathedral.

These services, which will be specially arranged for the benefit of overseas listeners, will be held on the second Sunday of each month, beginning on June 9th. They will occupy 40 minutes—from 2:15 to 2:55 P.M. (British summer time).

The services will be incorporated in the program of the B. B. C.'s Empire Broadcast Services, from Daventry, and arrangements will be made for the services to be available for reception by the maximum number of listeners overseas.

The full choir of St. Paul's will take part in the services, but it is intended that they shall be of a congregational character.

Dr. Silver's Books to Seminary

NEW YORK—The library of the Rev. Dr. H. Percy Silver, numbering more than 1,500 volumes, was bequeathed by him to the General Theological Seminary, together with a share in his estate. Dr. Silver, who died in December, 1934, was a graduate of the seminary of the class of 1894. He served as trustee for many years.

Plainsong Society Service

NEW YORK—The New York Plainsong Society held a special service in the Cathedral of St. John the Divine the evening of March 12th. The Rev. William D. F. Hughes, precentor of the Cathedral, officiated. The preacher was the Rev. Rollin Dodd, rector of All Souls' Church.

"Facing the Crisis of the Christless Multitudes"

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New York Youth Center Symphony Orchestra
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Western Michigan Active in Forward Movement

GRAND RAPIDS, MICH.—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, visited Grand Rapids March 8th as the guest of the Rev. Lewis B. Whittemore and of the Council of Guilds and the Men's Club of Grace Church. At the suggestion of Bishop McCormick of Western Michigan an invitation was extended to the clergy and people of the diocese of Western Michigan. Two hundred and thirty-five women attended the luncheon and more than 200 men attended the dinner, representing most of the parishes in the diocese. In the afternoon Bishop Hobson met the clergy in conference.

The Church-wide Communion was generally observed on the first Sunday in Lent with Bishop McCormick preaching on the Forward Movement in Grace Church. It was arranged to place an order for 5,500 copies of the proposed Easter-Whitsuntide leaflet and to request the clergy to distribute the leaflets among their people and to prepare for the proposed corporate Communion on Whitsunday.

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OBJECTS—1st. Intercessory Prayer; 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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"May they rest in peace, and may light perpetual shine upon them."

WILLIAM P. CHRISMAN, PRIEST

BECKLEY, W. VA.—The Rev. William Page Chrisman, 65, rector of St. Stephen's Church, Beckley, died March 21st of a heart attack following an illness of pneumonia. The funeral service was conducted in St. Stephen's Church, March 23d, by Bishop Gravatt of West Virginia assisted by the Rev. Ben Roller and the Rev. J. W. Hobson. A large number of clergy attended. The committal service was at Hedgesville, W. Va., March 24th, with Bishop Gravatt officiating, assisted by Bishop R. E. L. Strider, Coadjutor of West Virginia, and the Rev. Ben Roller of White Sulphur, W. Va.

The Rev. Mr. Chrisman was prominent in the Church in West Virginia for many years. After graduation from the Virginia Seminary in 1894 he assisted at Zion Church, Charlestown, W. Va. From 1896-1902 he was rector of Epiphany Church, Richmond. From 1902 until his death he held charges in Moundsville, Williamson, and Beckley, West Virginia. From 1912-1922 he was archdeacon of the diocese. At the time of his death he was an examining chaplain to the Bishop and chairman of the board of missions. From 1916 the Rev. Mr. Chrisman was a delegate to every General Convention.

Survivors are a brother, the Rev. Clayton Chrisman, rector of St. Margaret's Church, Baltimore, and a sister, who resides in Washington, D. C.

LEON A. MANSUR, PRIEST

HARTFORD, CONN.—The Rev. Leon A. Mansur, rector of Christ Church, Middle Haddam, St. John's Mission in East Hampton, and St. James' Church in Ponsett, died March 23d of pneumonia at Middlesex Hospital in Middletown.

The Rev. Mr. Mansur was born in New York June 29, 1901, and came to East Hartford in his youth. After graduation from Trinity College in 1925 he graduated from Berkeley Divinity School in 1928. He was ordained the same year and immediately took the East Hampton and Middle Haddam parishes.

He married in 1929 Miss Gertrude Lansing of Portland, who survives with three small children, Margaret, David, and Leon, Jr. Other survivors are his parents, Mr. and Mrs. C. L. Mansur of East Hartford; two brothers, R. Oliver and Charles Paul of East Hartford, and two sisters, Miss M. Mildred Mansur of East Hartford and Mrs. Frances Kendrick of Whately, Mass.

The funeral service was in Christ Church, Middle Haddam, March 25th. Bishop Budlong of Connecticut officiated, assisted by the Ven. S. W. Wallace of Portland, the Very Rev. Dr. S. R. Colladay of Christ Church Cathedral, Hartford, and the Rev. Dr. C. B. Hedrick of Berkeley Divinity School.

W. E. McCORD, PRIEST

SOUTHERN PINES, N. C.—The Rev. William Edgar McCord, 77, former chaplain of New York's famous Seventh Regiment, died at his home here March 15th after an illness of several months.

A native of Vandalia, Ill., the Rev. Mr. McCord went to New York after graduating from Blackburn College and was ordained in the Presbyterian ministry after studying at Union Seminary. After years of settlement work in New York's East Side, he was ordained by Bishop Vincent at Cincinnati, where he served in the Pro-Cathedral until becoming assistant at St. George's Church in New York.

He later had parishes at Bayside, L. I., Windsor, Vt., and Rock Hill, S. C.

He served as chaplain in France for the New York regiment, and later as service chaplain of the 27th Division, A. E. F.

His widow survives. The funeral ser-

vice was held at Emmanuel Church here, with burial at Bethesda cemetery, near the tomb of Walter Hines Page, war-time ambassador to England.

ROBERT MEANS LAWRENCE

BOSTON—Robert Means Lawrence, M.D., died March 7th at his Boston home in his 88th year. He was the son of William Richards and Susan (Dana) Lawrence, and was christened in the same church, now the Cathedral Church of St. Paul, which he served faithfully for many years and from which he was buried March 9th.

Dr. Lawrence graduated from Harvard College in 1869 and received his degree as a Doctor of Medicine four years later from the Harvard Medical School. In addition to being a physician and surgeon, he was actively interested in literature, history, and folklore and was the author of several books. He was a grandson of Amos Law-

Church Services

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1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
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Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Church of the Incarnation, New York

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NEW YORK—Continued

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Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noontday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street
In the City of New York
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Sundays: 8, 9, 11 A.M., and 3:30 P.M.
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St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
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Sunday: Low Mass 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

rence, and cousin of Bishop Lawrence. In 1870, he married Katharine Lawrence Cleaveland of New York, who died in 1907.

His two daughters, Mrs. Isabelle B. de Gersdorff of Bedford Hills, N. Y., and Miss Madeleine Lawrence who made her home with her father, survive him.

The Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul, assisted by the Rev. R. Eliot Marshall of Lexington, officiated at the funeral.

MARY J. BARNWELL

ROANOKE, VA.—Miss Mary Janney Barnwell, daughter of the Rev. Dr. Carleton and Mrs. Barnwell of Lynchburg, was one of five persons killed in an automobile accident March 19th.

Bishop Jett of Southwestern Virginia conducted the funeral service March 20th in St. Paul's Church, Lynchburg, assisted by the Rev. Messrs. Robert A. Magill and Richard H. Lee. Burial was in Alexandria, Va. Bishop Jett officiated, assisted by the Very Rev. Dr. Wallace E. Rollins of the Virginia Theological Seminary.

JOSEPH THOMAS ROSCAMP

NEW CASTLE, PA.—Joseph Thomas Roscamp, only son of the Rev. Dr. Robert George Roscamp, a retired priest of the diocese of Erie, died here March 14th. He is also survived by his widow, Ann Elizabeth Williams Roscamp and one daughter, Ruth Irene Roscamp. The funeral was conducted March 16th, the Rev. Philip C. Pearson, rector of Trinity Church, of which Mr. Roscamp was a communicant, officiating. Interment was at Oak Park Cemetery, this city.

Clergy Pension Fund Premium Problem Studied in New Jersey

TRENTON, N. J.—Faced with the most serious situation ever before them in the matter of Clergy Pension Fund premiums, which in the diocese of New Jersey are paid from an appropriation for that purpose from the diocesan funds received by assessment on the parishes, the Pension Fund committee has been holding a series of pre-convention conferences of clerical and lay delegates at central points in the diocese. At these conferences, the report of the committee to be presented to the convention in May has been read and possible solutions of the problem discussed. Much interest has been developed and intelligent discussion clarified the issues so that some well-planned and constructive action at the convention is expected. If the present system of centralized diocesan payment is continued, a plan of funding the back assessments due from many parishes will probably be proposed while if the convention should decide to change to the system of individual parish payments direct to New York, as in the majority of dioceses, the problem of diocesan finance will require further consideration.

Bishop Reese Dedicates Tablet

JEKYLL ISLAND, GA.—Bishop Reese held services in Faith Chapel March 3d and dedicated a tablet in memory of Walter Jennings.

New Boys' Work Director in Michigan is Named

DETROIT—Allan L. Ramsay, of Jackson, Mich., has been appointed director of boys' work of the diocese of Michigan, succeeding the Rev. I. C. Johnson, rector of St. John's Church, Detroit, who resigned at the first of the year. Mr. Ramsay is the son of the Rev. Charles L. Ramsay, rector of St. Paul's, Jackson. He will graduate from Michigan State College in June, but has already undertaken his duties.

Mr. Ramsay has been associated, through camp and Brotherhood of St. Andrew work, with the boys' work department of the diocese for a number of years, and last summer acted as assistant resident director of Camp Chickagami, for older boys.

Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENT

Died

DELONGY, ELLA R., widow of the Rev. Frederick E. DeLongy. Died at her residence "The Oaks," Mena, Ark., of pneumonia March 9, 1935.

"Rest eternal grant her, O Lord, and let light perpetual shine upon her."

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BOARDING—Continued

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RETREAT

NEW YORK—Day of Retreat April 6th at St. Paul's Chapel, Trinity Parish, New York, conducted by the Rev. Joseph Patton McComas, D.D., from 12 M. to 5 P.M.

WANTED

WANTED TO BUY at reasonable price one copy of "Some Aspects of Contemporary Greek Orthodox Thought," Hale Lectures, 1922, by Dr. Frank Gavin. C-10, THE LIVING CHURCH, Milwaukee, Wis.

150 Chicago Children Taking Part in Mission

CHICAGO—The accomplishment of enrolling 150 children in a Children's Lenten mission has been attained by the Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake, Rogers Park.

The mission group meets each Friday afternoon, with a service in the church. The Rev. Mr. Hull is reading the Gospel according to St. Mark during these periods as well as giving short addresses. Each child is assigned some handwork to do at home and each is given religious pictures. Making crosses out of soap has been one of the most popular accomplishments of the children.

When the class opened, each child was assigned the task of bringing another child to the mission. Not only did the children bring others, but a marked increase in the Church school enrolment has resulted.

Savannah Parish Receives Estate

SAVANNAH, GA.—Christ Church parish house, upon the recent death of Archibald Norris, received the residuary estate of Mr. Norris and his three sisters, the Misses Mary, Martha, and Charlotte Elizabeth Norris. The Christ Church chapter of the Daughters of the King was also named a beneficiary as well as the Episcopal Orphans' Home, the latter receiving a house and about seven acres of land.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

D. APPLETON CENTURY COMPANY, New York City:

Samuel Gridley Howe. Illustrated. By Laura E. Richards. \$2.50.

Son of Heaven. By Princess Der Ling. \$3.00.

The Willoughbys. By Alice Brown. \$2.00.

HARVARD UNIVERSITY PRESS, Cambridge, Mass.:

Undercurrents of Influence in English Romantic Poetry. By Margaret Sherwood. \$3.50.

HOUGHTON MIFFLIN COMPANY, Boston, Mass.:

The Eve of Conflict. By George Fort Milton. \$5.00.

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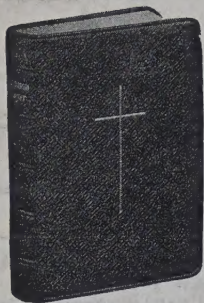
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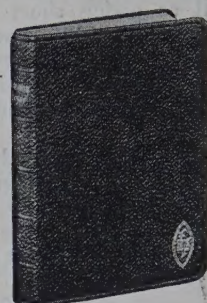
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